

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten—Chapters 9 to 11



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

CHAPTER IX

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To

1328

Our Beloved Bhagawān

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SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis
of
Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

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શીરક:

ગોસ્વામી સ્વામ મનોહર

શ્રીમદ્ ગોવિંદ મહાપુરોહિત શાંતિ સંગીત ગીતો નીચે મુજબ
વાદનમાં આદિ સમયમાં આપના બધાં પદો તરફનો મન-
પાકિયાસાગર અથવા પદોનાં ગોવિંદનાં અવતા-
નીર્વિન-સમરજીવ (૨૦) અતીત મહત્વપૂર્ણ ગીતો રાજ છે.

ઉપરના બધાં ઉપનિષદીય-મોક્ષનાં પદોનાં
શ્રીમદ્ ગોવિંદ મહાપુરોહિત સાં-ધિનાં, સ્વામીનાં-જીવ-
નનાં નિઃ-કેશીનુસાર-ધારાનાં આરંભનાં આશ્રમ રૂપી
ધેનુ લીલાનાં ગાનાનાં રૂપોં બિરાજીત દુર્ગ છે.

મહાપુરોહિત શ્રીમદ્ ગોવિંદનાં પદો, જાણનાં, શ્રી-સ્મૃતિ-
સ્તોત્રી સ્તોત્રીનાં સ્તોત્રીનાં પદો પાછાં સર્વોં
શ્રીમદ્ ગોવિંદ મહાપુરોહિતનાં સ્તોત્રીનાં છે. આરંભ સ્તોત્રી
પર શ્રુતિનાં શ્રીમદ્ ગોવિંદનાં સ્તોત્રીનાં પદોનાં નીચે
ગીતોનાં પદોનાં સ્તોત્રીનાં પદોનાં ગાનાનાં
સારી પદોનાં નીચે.

૬૩, લલિત સોસાયટી, વૈષ્ણવ સ્થળ, ગુજુ સ્થળ,
મથક ૪૦૦ ૦૫૬. ધોન: ૬૧૪૪૩૨૬

"સર્વોં"
મહાપ્રભુ શ્રી મલ્લાધાર્ય માર્ગ, નમસ્કાર, કિરતનાથ, ૨૦૫૦૨

गोस्वामी श्याम मनोहर

आमने श्रीमानमहाशयजी महाराजजीकडे मनापासून प्रार्थना
की पत्राचाराने रागाने जगावाचू नये असे
वही आहे.

जेतून पुढे रागाने श्रीमानमहाशयजी महाराजजीकडे
दिल्ल्याप्रमाणे आहे. पत्राचाराने रागाने जगावाचू नये
आणि रागाने जगावाचू नये असे रागाने जगावाचू नये
असे रागाने जगावाचू नये असे रागाने जगावाचू नये.

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रागाने जगावाचू नये असे रागाने जगावाचू नये असे.

आणि रागाने जगावाचू नये असे रागाने जगावाचू नये
आणि रागाने जगावाचू नये असे रागाने जगावाचू नये
आणि रागाने जगावाचू नये असे रागाने जगावाचू नये
आणि रागाने जगावाचू नये असे रागाने जगावाचू नये.

श्रीमानमहाशयजी महाराजजीकडे

६३, स्वतंत्र सोसायटी, चौथा रस्ता, मुंबई स्वतंत्र,
कॉड ४०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री कल्याणदास यांनी, नवरात्र, किरानगाव, ३०५८०२

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
 Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
 Srimathe Vedantha Ramanuja Mahadesikaya Namaha
 Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
 Srimathe Nigamantha Mahadesikaya Namaha
 Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
 Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
 SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
 Phone : 0431- 432379

॥ श्री गुरुभ्यः ॥

Camp : Madras
 Date : 23/12/2008

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
 अक्षैरिवमणारुयेन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य
 रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभयोर्येन मधुरया
 रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभज-
 -नेन विदुषा तादृशमेव कृतम् । सरसाभाषाशैली सहृदय
 हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतैः
 भगवदनुग्रहादितपाठकप्रमोदोऽयमेति नारयणस्मृतिपूर्व
 निरमासि।

नारायण! नारायण!! नारायण!!!

ॐ नमो भगवते वासुदेवाय
 श्रीरङ्गः शक्रादुजयतिना ।

Sri Ranga Ramanuja Yati



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyanani Padukabyam Namaha

**SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM**

H.Qrs. Melur Road, Srirangam, Tiruchirappalli-620 006
Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Sapreṃa Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavata Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashtamam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥ श्रीकृष्णाय नमः॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

॥ भूमिका ॥

जो भूमा है वही सच्चा सुख है, जो अल्प है उसमें सच्चा सुख नहीं है। भूमा ही सुख है अतः भूमा ही सच्चा जिज्ञास्य होना चाहिये... जिसे देख-सुन-जान लेनेपर दूसरा कुछ भी दिखलाई देना-सुनाई पडना-जानना संभव न रह जाये उसे भूमा समझना चाहिये। जिसे अच्छी तरह देख-सुन-जान लेनेपर भी उससे अन्य कुछ दिखलाई-सुनाई-जान पडता हो उसे अल्प समझना चाहिये। जो भूमा है वही अमृत है और जो अल्प है वह तो मर्त्य है!

वह भूमा कहाँ प्रतिष्ठित है? स्वयंकी महिमा (आत्म-महिमा) में! अथवा इस भूमासुखको प्रतिष्ठित होनेके लिये अन्य किसी भी महिमाकी अपेक्षा ही नहीं। अल्प सुख गाय-भैंस हाथी-सोना दास-भार्य खेत-महलों की महिमामें प्रतिष्ठित होता है। इन सभी उदाहरणोंमें अल्प सुख अपनेसे किसी भिन्न वस्तुमें प्रतिष्ठित होता है। ऐसी प्रतिष्ठा भूमाकी हम नहीं कहना चाहते!

जो कुछ उपर-नीचे आगे-पीछे दायें-बायें है वह सब कुछ भूमा है। ('वह' कहकर परोक्षतया उसका यह निरूपण हुआ किन्तु 'अहं' कहकर अपरोक्षतया भी उसे निरूपित किया जा सकता है कि) ऊपर-नीचे आगे-पीछे दायें-बायें जो कुछ है वह ही हूं। (इसी तरह परोक्षापरोक्षके भेदको मिटाना हो तो 'आत्मा' कहकर भी उसे निरूपित किया जा सकता है कि) जो कुछ ऊपर-नीचे आगे-पीछे दायें-बायें है वह आत्मा ही है!

जो इस तथ्यको देख पाता है मान पाता है जान पाता है वह

आत्मक्रीड आत्ममिथुन आत्मानन्द बनकर स्वराड् (स्वाधीन) बन जाता है। वह सभी लोकों में यथेष्ट संचार कर पाता है। परन्तु इसे अन्यथा समझनेवाले अन्यराड् (पराधीन) होकर क्षयिष्णु लोकमें रहनेवाले बन जाते हैं। वे सभी जगह यथेष्ट संचार कर नहीं पाते!

(छान्दो. उप. ७।२३-२५).

उपनिषद्वर्णित इस भूमा तत्त्वकी सर्वात्मभावजन्य रसानुभूति या तन्मयता का ही लीलात्मक सुललित वर्णन श्रीमद्भागवतदशमस्कन्धका प्रमुख वर्ण्य-विषय है।

भगवान तथा भगवद्भक्तों के भक्तिरूप दिव्य सम्बन्धोंका वर्णन नवमस्कन्धका वर्ण्य-विषय है। अतएव, महाप्रभु श्रीवल्लभाचार्यके अनुसार, भगवद्भक्तोंकी प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति ही दशमस्कन्ध के वर्ण्य-विषयभूत 'निरोध' का प्रमुख अर्थ है। भक्त जब अपनी भगवद्भक्तिके कारण भगवान में निरुद्ध हो पाता है। तब ब्रह्मज्ञानी ब्रह्मज्ञानवश जैसे ब्रह्मोपादानक-ब्रह्मकर्तृक जगतकी दिव्य ब्रह्मात्मकताका भान होने लग जाता है, वैसे ही भगवद्भक्तको भी सर्वत्र भगवदनुभावकी प्रकट रसानुभूति होने लग जाती है।

मूलतः यही वह औपनिषदिक रहस्य है जो श्रीमद्भागवतमें—
“मन-वाणी-काया-आत्मासे वे गोपिकायें भगवदात्मिका होकर भगवद्गुणगान करती हुई स्वयं अपनी और घरबारकी सुधबुध खो बैठी थी” (भाग. १०।३०।४४) “वृष्णिओंके चित्त श्रीकृष्णमें इतने तल्लीन हो गये कि सोते-जागते चलते बातें करते खेलते नहाते आदि सभी कामोंको करते हुवे अपनी सुधबुध खो बैठे थे” (भाग. १०।९०।४६) आदि वचनोंसे कहा गया है।

अतएव दशमस्कन्धका वर्ण्य-विषय सर्गविसर्गादि-नवलक्षणलक्ष्य आश्रय है या भूभाहरणरूप निरोध है—ऐसा महाप्रभुको स्वीकार्य नहीं है। क्योंकि आभास-निरोधरूप सृष्टि-प्रलय जिस आश्रयतत्त्वके कारण घटित होते हैं, वैसी श्रीकृष्णकी आश्रयरूपताका वर्णन दशस्कन्धमें उपलब्ध नहीं होता है।

बारहवें स्कन्धमें वह अवश्य दृष्टिगोचर होता है। इसके अलावा यह भी लक्ष्यमें रखने लायक बात है कि तृतीयस्कन्धसे प्रारंभ करके नवस्कन्धपर्यन्त तो सर्गादि नवलक्षणोंमेंसे केवल सात लक्षण निरूपित हुए हैं। इस बीच अकस्मात् लक्ष्यका निरूपण करने लग जाना और बादमें अवशिष्ट मुक्ति और निरोध रूप दो लक्षणोंका निरूपण करना—यह तो बड़ी असमंजस निरूपणशैली बन जायेगी। किसी भी कथाके चरमोत्कर्षके वर्णनके बाद कथाका अग्रसर होना भी वैसे तो प्रायः विरसता प्रकट करनेवाला ही होता है। इसके अलावा कृष्णलीलाका वर्णन तो ग्यारहवें स्कन्धमें भी है ही। अतः उसे भी आश्रयलीलावर्णनपरक स्वीकारना पड़ेगा। जहां तक भूभारहरणरूप निरोधके वर्णनका प्रश्न है तो उसे भी ग्यारहवें स्कन्ध में भी खोजा जा सकता है।

अतएव भक्तियोगवितानार्थ भगवत्प्राकट्यका कुन्तीके द्वारा प्रतिपादित सिद्धान्त (द्र. भाग. १।८।२०) महाप्रभुको मान्य है। तदनुसार “प्रपञ्चविस्मृतिपूर्वकभगवदासक्ति” रूप फलनिरोधका तथा उसे सम्पन्न करनेको ऐसे भक्तोंके बीच भूतलपर भगवत्प्राकट्यरूप साधननिरोधका वर्णन ही दशमस्कन्धका मुख्य स्वरूप है।

इस दृष्टिकोणको अपनानेपर नवमस्कन्ध और दशमस्कन्ध की पूर्वोत्तरभावसंगति भी सुबोध हो जाती है। क्योंकि नवमस्कन्धका वर्ण्य-विषय भगवान और भक्तों के बीच भक्तिमय सम्बन्धों का निरूपण है। भक्तात्मा और परमात्मा के बीच भक्तिमय सम्बन्ध स्थापित हो जानेपर कैसे वह सम्बन्ध भक्तको विषयानुसन्धानरहित बनाकर भगवानमें अनन्यासक्त बना देता है—यही तो दशमस्कन्धका मुख्य वर्ण्य-विषय है। अतएव प्रपञ्चको भूलकर भगवानमें अनन्यासक्त को जाना ही निरोधकी सच्ची व्याख्या है। स्पष्ट है कि यहां नवमस्कन्धवर्ण्य भक्ति कारण बनती है दशमस्कन्धवर्ण्य प्रपञ्चविस्मृतिपूर्वकभगवदासक्तिका। अतः नवम्-दशम स्कन्धोंकी कारण-कार्यतारूप पूर्वोत्तरभावसंगति भी सुवाच्य बन जाती है।

स्वयं श्रीभागवत निरोधका निरूपण इन शब्दोंमें करता है:
 “आत्मशक्तिओं के साथ भगवानका अनुशयन निरोध है” (भाग. २।१०।६)।

तदनुसार इस पाञ्चभौतिक जगतमें श्रीकृष्णका अपनी समग्र दिव्य शक्तिओंके साथ प्रकट होना ही निरोध है। इस दृष्टिकोणसे दशमस्कन्धकी लीलाओंका अवगाहन किया जाये तो यथापरिभाषित अर्थमें दशमस्कन्धको यथाक्रम निरोधलीलाके वर्णनार्थ प्रवृत्त मानना ही सुसंगत है।

अग्रिम एकादशस्कन्धका वर्ण्य-विषय जो मुक्तिलीला स्वीकारी गई है वह भी प्रपञ्चविस्मृतिपूर्वकभगवदासक्तिरूप निरोधसे कार्यकारणभावात्मना संगत हो जाती है। क्योंकि निरुद्ध जीव मुक्तिके सच्चे अधिकारी होते हैं।

इसी तरह मुक्तजीव ही सर्गादि-नवलक्षणलक्ष्य आश्रयरूप परमात्माके स्वरूपात्मना अवस्थित हो सकते हैं। अतः एकादश-द्वादश स्कन्धोंकी पूर्वोत्तरभावसंगति भी सिद्ध हो जाती है। जहां तक आश्रयभावापत्तिका प्रश्न है वहां भी इतनी बात ध्यान रखनी नितान्त आवश्यक है कि सच्चिदानन्द सकलाश्रयरूप परब्रह्म परमात्मा भगवान् अपने आनन्दांश या चिदंश के धर्मरूपेण या धर्मिरूपेण तिरोभावद्वारा ही सर्ग-विसर्ग-स्थान-पोषण-ऊति-मन्वन्तर-ईशानुकथा-निरोध-मुक्तिरूप नवविध लीला करते हैं। अतः जड-जीवात्मक जगतका आश्रयभावापन्न हो जाना भी इसी अर्थ में समझना चाहिये कि वह लीलार्थ परिगृहीत देव-मानव-दानव-पशु-पक्षी पृथ्वीजलतेज आदि सभी जड-चेतनरूपोंमें चिदानन्दांशका पुनः प्रादुर्भाव हो जाना है एतावता इन लीलार्थपरिगृहीत रूपोंमें जगतकर्तृत्वादि अनन्यसाधारण गुण-धर्म-सामर्थ्यका प्रादुर्भाव विवक्षित नहीं है। क्योंकि इन लीलार्थ परिगृहीत अनन्त रूपोंका पार्थक्य चिदंश या आनन्दांश के तिरोधानवश ही निरूपणार्ह या पृथक् अर्थक्रियार्थ समर्थ बन पाता है। अतः आनन्दांशके पुनः प्रादुर्भाव होते ही न तो वह पार्थक्य स्वतंत्र अर्थक्रियाकरणकी सामर्थ्यका वाहक रह पाता है और न पृथक्तया निरूपणार्ह ही। अतः जब पृथक् होते हैं तब परमात्माके असाधारण गुणधर्मसामर्थ्य आनन्दांशतिरोधानवश तिरोहित ही हो जाते हैं और जब आनन्दांशका प्राकट्य हो जाता है तो पार्थक्य लुप्त हो जाता है। अतः परमात्माके जगतकर्तृत्वादि असाधारण गुणधर्मसामर्थ्यकी असाधारणताको कोई आंच नहीं आती। अतएव द्वादशस्कन्धवर्ण्य-विषयीभूत ब्रह्मभावापत्ति या आश्रयभावापत्ति का कुल

तात्पर्य महाप्रलयकालीन लीलार्थ प्रकट अनन्तानन्त नाम-रूप-कर्मोंके ऐच्छिक द्वैतमें सच्चिदानन्दस्वरूपके स्वाभाविक अद्वैतकी पुनरभिव्यक्ति है. अस्तु.

इस तरह पूर्वोत्तरभावसंगतिके विचारवश भी महाप्रभुको अभिप्रेत अर्थ उपपन्नतर है कि निरोधलीला भगवान की इस भूतलपर प्रकट हुई वे लीलायें हैं जिनके कारण भक्त प्रापञ्चिक विषयोंको भूलकर भगवानमें अनन्यासक्त हो जाते हैं.

अतएव 'निरोध' पदकी चार आकांक्षाएँ हैं:

आकांक्षा	पूर्ति
१ किसका निरोध?	लीलान्तःपाती भूतलस्थित भक्तोंका.
२ कहाँ निरोध?	लीलाविहारार्थ भूतलपर प्रकट भगवानमें.
३ किस साधनसे निरोध?	प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिद्वारा.
४ किससे निरोध?	प्रापञ्चिक विषयोंसे.

यह वही अवस्था है जिसका वर्णन श्रीभागवतके पूर्वोदाहृत दो श्लोकोंमें किया गया.

इस पारस्परिक तन्मयतामें प्रकट अन्यानुसन्धानरहित अनन्यासक्तिको "नायं सर्पः रज्जुरियं" रूप बाधज्ञानोत्तर तत्त्वज्ञान अथवा उपासनाार्थ आरोपित द्वैतका आहार्यज्ञान भी नहीं कहा जा सकता है. सर्वप्रथम तो यह भगवदितर प्रापञ्चिक विषयोंके अभान या बाधितार्थानुवृत्तिसे घटित नहीं होती. क्योंकि जिस प्रापञ्चिक विषयका भान होता है वह भगवल्लीलासे संबद्धतया ही. अतः अभान नहीं कहा जा सकता. इसे बाधितार्थानुवृत्ति भी नहीं स्वीकारी जा सकती क्योंकि भगवत्स्वरूप या भगवल्लीला से असंबद्ध प्रापञ्चिक विषयोंकी स्फूर्ति या स्मृति या अपेक्षा नहीं रह जाती.

पूर्वोदाहृत छान्दोग्योपनिषद्वचनमें भूमाकी अनुभूतिमें तदादेश अहंकारादेश और आत्मादेश की क्रमिकता जो वर्णित हुई है, वहाँ 'तत' पदवाच्य

परोक्षता एवं 'अहं' पदवाच्य अपरोक्षता को एकनीड करनेवाली आत्मानुभूति होती है। ईशावास्योपनिषद् इसे ही-

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते॥

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोकः एकत्वमनुपश्यतः॥ (६-७)।

अनेक नाम-रूप-कर्मोंका 'एकमेवाद्वितीय' ब्रह्मत्वेन तत्त्वानुदर्शन कहता है। इसी तरह 'एकमेवाद्वितीय' ब्रह्मतत्त्वका अनेक नामरूपकर्मत्वेन लीलानुभावन है। भगवद्गीता भी इसी तथ्यका समर्थन करती है-

यदा भूतपृथग्भावमेकस्थमनुपश्यति।

ततएव च विस्तारं ब्रह्म सम्पद्यते तथा॥ (गीता १३।३०)।

इस भूतपृथग्भावके ब्राह्मिक विस्तारको एकस्थत्वानुदर्शन या एकत्वानुदर्शन के रूपमें पहचान लेना अतीव गूढ़ आध्यात्मिक रहस्य है। अन्यथा इसे अनेकत्वके बाधज्ञानतया स्वीकार लेनेकी आध्यात्मिक धांधल हो ही जाती है। बाधज्ञानमें सच्चिदानन्दरूप ब्रह्म की अपने चिदंश या आनन्दांश को तिरोहित कर पानेकी शक्तिके कारण जो पार्थक्य या संकोच प्रकट हुवा है, उसका पुनर्विस्तार नहीं हो पाता किन्तु निरास हो जाता है। यह ईशावास्योपनिषद्वर्णित विजुगुप्साका निराकरण नहीं कर पाता; अपितु बाधित नाम-रूप-कर्मोंकी अनेकता के प्रति उनके बाधित होनेके कारण मिथ्या, मिथ्या होनेके कारण भ्रम-अज्ञानजन्य, भ्रम-अज्ञानजन्य होनेके कारण दुःखरूप होनेकी जुगुप्साको और गहरा देता है। ईशावास्योपनिषद्, जबकि, सर्वभूतोंको आत्मामें और आत्माको सर्वभूतोंमें दर्शन कर पानेके प्रकारमें सभी तरह की जुगुप्साओं के निरस्त होने की बात समझता है।

बाधज्ञानमें विषयों की बाधितत्वेन स्मृति तथा अधिष्ठानके केवलाद्वैतकी अनुभूति होती है, "एतदात्म्यम् इदं सर्वम्" श्रुतिवर्णित तादात्म्य या शुद्धाद्वैत की नहीं। तादात्म्य एक और लंबी छलांग है जहां नाम-रूप-कर्मगतद्वैत और ब्रह्मगत अद्वैत के बीचमें रही द्वैतबुद्धिको भी लांघना पड़ता है। अर्थात्

एकत्वात्यन्ताभाव और द्वित्वात्यन्ताभाव रूप द्वैत और अद्वैत के बीच रहा द्वैत भी विलुप्त हो जाता है. “ब्रह्मतद्धि सर्वाणि नामानि रूपाणि कर्माणि बिभर्ति. एतत् त्रय सद् एकम् अयमात्मा. अयमात्मा एकः सन् एतत् त्रयम्” (बृहद्. उप. १।६।१-३). सब कुछ आत्मा में है तथा सब में आत्मा के होने की सरसता इस अनुभूतिकी विशिष्टता है. अतएव “ऐतदात्म्यं सर्वम्” के सिद्धान्तकों स्वीकारने पर “तत्त्वमसि” श्रुतिवर्णित ‘त्वम्’ पदनिर्दिष्टका ‘तत्’ पदनिर्दिष्टत्वेन ब्राह्मिक विस्तार घटित हो पाता है. यह दोनों के बीच रहे स्वाभाविक तादात्म्यवश होता होनेसे ‘त्वं’ पद या ‘तत्’ पद के वाच्यार्थोंकी भागत्यागपूर्विका लक्षणाका सहारा लेना यहां आवश्यक नहीं. क्योंकि एकमेवाद्वितीय सच्चिदानन्द ब्रह्म में अनेकानेक नाम-रूप-कर्मोंका पार्थक्य जो आनन्दांश या चिदंश के तिरोधानश प्रकट हुआ है, वहां भी सदंशके अतिरोहित ही रहनेसे सत्तया नन्त नाम-रूप-कर्मोंका एक उस परमसत्ताके साथ स्वाभाविक तादात्म्य अक्षुण्ण ही है. इसे ही अनुलक्षित करके ‘त्वं’ पदनिर्दिष्टका ‘तत्’ पदनिर्दिष्टतया ब्राह्मिक विस्तार सुनिरूप्य बन जाता है.

इसे ही महाप्रभु इन शब्दों में कहते हैं—

आनन्दांशाभिव्यक्तौ तु तत्र ब्रह्माण्डकोटयः।

प्रतीयेरन् परिच्छेदो व्यापकत्वं च तस्य तत्॥

(नि. शास्त्रार्थः ५४)

माँ यशोदाकी गोद में खेलता हुआ बालकृष्ण स्वरूप अखिल ब्रह्माण्ड का आधार बना ही रहता है. इससे सिद्ध होता है कि ब्रह्म अणुरूपतया प्रकट होने पर भी व्यापकता छोड़ता नहीं. अतएव जीवात्माको जब ज्ञान या भक्ति की पराकाष्ठ में अपने ब्रह्मतादात्म्यकी स्फूर्ति होने लगती है तब उस जीवात्माके परिच्छिन्न रहने पर भी कोटि ब्रह्माण्डोंकी निज में प्रतीतिको संभव बनानेवाली व्यापकता भी अनुभूत होने लग जाती है. स्वयं ब्रह्मके विरुद्धमाश्रय होनेसे अणुत्व-व्यापकत्वरूप धर्मोंके विरोध ब्रह्म में एकनीड बन जाते हैं. ऐसे ही स्वब्रह्मतादात्म्यकी अनुभूति होने पर जीव में भी विरुद्धधर्माश्रयता प्रकट हो जाती है.

यह ब्रह्मतादात्म्य ही नश्वरता जड़ता दुःखरूप विरुद्धधर्मासहिष्णुभिन्नता जैसे जुगुप्साजनक धर्मोंकी स्फूर्तिका विलोपक होता है: "ततो न विजुप्सते"

ब्रह्मतादात्म्यके अनुदर्शनको केवल अनुभवके अर्थमें नहीं समझना चाहिये. क्योंकि 'अनु' निपात जैसे 'अनुभव' पद में ज्ञानार्थक होता है, वैसे ही 'अनुसार-अनुचर' पदोंमें 'पश्चात्' के अर्थ में प्रयुक्त होता है, 'अनुकम्पा'-अनुनय'-अनुरोध'-अनुकरण'-अनुष्ठान'-अनुमोदन'-अनुकूल' जैसे पदोंमें क्रमशः कृपा-सान्त्वन-इच्छा-सादृश्य-आचरण-अंगीकार-आनुकूल्य अर्थोंमें भी प्रयुक्त होता उपलब्ध होता है. अतः 'अनुवाद' में जैसे पूर्वकथित बातका निरसन या बाध किये बिना, उसी बातको किसी दूसरी भाषा या निरूपणशैली में कहे जानेका बोध होता है, वैसे ही पूर्वदृष्ट द्वैतके बाध किये बिना ही उस द्वैतका अद्वैतनिष्ठतया अनुदर्शन ही विवक्षित है. अतः एकत्वानुदर्शन एकमेवाद्वितीय ब्रह्मरूप अधिष्ठानमें आरोपित द्वैतका बाधज्ञान या दर्शन नहीं है. यह तो सुवर्णानभिज्ञ कुण्डलदर्शीको कुण्डलकी सुवर्णात्मकताके उपदेशद्वारा पैदा होनेवाला कुण्डलकी सुवर्णात्मकताका अनुदर्शन है.

जो बात "ऐतदात्म्यमिदं सर्वं तत्त्वमसि" के अर्थघटनमें ध्यान रखनी आवश्यक है वही "अहं ब्रह्मास्मि" या "सर्वं खलु इदं ब्रह्म" जैसे वचनोंका भी निगूढाभिप्राय है. इसे हम इस बृहदारण्यकवचनसे भलीभांति समझ सकते हैं-

"पहले यह पुरुषविध आत्मा ही केवल था. किन्तु चारों ओर अन्वीक्षण करनेपर अपने-आपसे अलावा अन्य किसीका वह अनुभव कर न पाया... (क्योंकि) ब्रह्म ही तो केवल पहले था. असने अपने-आपको 'मैं ब्रह्म हूं' के रूपमें पहचाना और वह सब कुछ बन गया. अतः जो भी देव ऋषि या मनुष्य 'अहं ब्रह्मास्मि' के तथ्यको जान लेता है वह सर्वरूप हो जाता है." (बृहद्. १।४।१-१०).

इसी औपनिषदिक रहस्यको व्रजकी गोपिकाओंने भी बड़ी गहराईसे अनुभव करके कहा है-"प्रेष्ठो भवान् तनुभृतां किल बन्धुः आत्मा" (भाग. १०।२९।३२).

व्रजमें माता यशोदाके समक्ष निजमुखमें ब्रह्माण्डभासक्रीडा हो, या वृन्दावनमें गोपिकाओंके साथ रासक्रीडा हो, या मथुराकी रंगभूमि में दर्शकोंके भावानुरूप अनुभावों को प्रकट करने की लीला हो, या द्वारकामें रनिवासक्रीडा हो; इन सभी लीलाओं का प्रमुख वर्णनाभिप्राय एक श्रीकृष्णकी अनेकरूपताके सामर्थ्यका निरूपण है। अतएव स्पष्ट शब्दोंमें श्रीभागवतकी यह घोषणा है कि गोपिकाओं उनके पतिओं और सभी देहधारिओंके भीतर बिराजमान ही परमात्मा अपने दिव्य विग्रहको श्रीकृष्णके स्वरूपमें प्रकट कर क्रीडा कर रहा है। (द्र. भाग. १०।३३।३६)।

क्रीडार्थ प्रकटित 'तत्-त्वम्' 'अहं-ब्रह्म' या 'इदं सर्व-ब्रह्म' रूप ऐच्छिक-पारमार्थिक पार्थक्यमें उस स्वाभाविक सत्तादात्म्यके ही उद्बोधनार्थ "अस्तीत्येवोपलब्धव्यः तत्त्वभावेन चोभयोः अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति" (कठ. उप. २।३।१३) कहा गया है। जो एकमेवाद्वितीय परमसत्ता है उसीमें सत्यसंकल्प तथा सर्वभवनसामर्थ्य के वश 'तत्'-'इदं'-'त्वम्'-'अहम्' की लीला प्रकट हुई है। अतएव 'तदस्ति'-'इदमस्ति'-'त्वमसि'-'अहमस्मि' जैसी अनुभूतिओंमें सतत्तादात्म्यकी प्रतीति अक्षुण्ण ही रहती है। जिस आत्मैक्य या आत्मतादात्म्य की अनुभूतिके वश सारी जुगुप्सायें खतम हो जाती हैं उसकी 'उपलब्धि' कहो या 'तत्त्वभावप्रसाद' कहो उसे पानेका भगवद्गीताके द्वारा उपदिष्ट प्रकार है "ब्राह्मस्पर्शेष्वसक्तात्मा विन्दन्त्यात्मनि यत् सुखं स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते" (गीता ५।२१)।

ब्राह्मस्पर्शोंमें इस अनासक्तिपूर्वक आत्मासक्तिके ज्ञानमार्गीय वर्णनको ही दूसरे भक्तिमार्गीय शब्दोंमें "प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति" कहा जा रहा है जो दशमस्कन्ध का प्रमुख वर्ण्य-विषय है। यह हम देख ही चुके हैं।

पुनः ज्ञानमार्गीय साधनाके सन्दर्भमें "ब्राह्मस्पर्शानासक्तिपूर्वक आत्मासक्ति" या भक्तिमार्गीय साधनाके सन्दर्भमें "प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति" जैसे हम कहते हैं, वैसे ही लीलाके सन्दर्भमें इसे "प्रपञ्चरधिकराणिका स्वासक्तिप्रदायिनी भगवत्क्रीडा" के रूपमें परिभाषित

किया जाता है. यहां 'स्वासक्तिप्रदायिनी भगवत्क्रीडा" के रूपमें परिभाषित किया जाता है. यहां 'स्वासक्तिदायिनी' विशेषण अतिशय महत्त्वपूर्ण है. क्योंकि भगवानकी प्रपञ्चाधिकारणिका लीलाओंमें भक्तिके बजाय काम-क्रोध-द्वेष-भय जैसी विपरीत मनोवृत्तिओंके कारण भी भगवत्तन्मयता और तद्द्वारा मुक्तिप्रदानके प्रसंग भी अनेकानेक वर्णित हुवे ही हैं. इन्हें भगवल्लीलामें प्रकटित भगवत्सामर्थ्यके रूपमें तो सोचा-समझा जा सकता है परन्तु वह तो भक्तिके माहात्म्यातिशयके प्रतिपादनार्थ लीला है. क्योंकि ऐसी निषिद्ध मनोवृत्तिवाले अधिकारिओंको भी भगवानने मुक्तिदान तो किया ही है; तो जिन भक्तोंकी प्रपञ्चासक्ति दूर करके भगवानने निजस्वरूपमें जिन्हें आसक्तिका दान किया हो तो ऐसी भगवदासक्ति मुक्तिसे उत्कृष्ट होना तो स्वतःसिद्ध बात हो जाती है.

एतदर्थ नवमस्कन्धकी वर्ण्य-विषय भक्तिके अधिकारियों के साथ जो निरोधलीला सम्पन्न की गई, निरोधलीलाका वह प्रकार प्रकरणोपात्त प्रमुख प्रकार है. जबकि अभक्तोंको उनकी भय-द्वेष आदि वृत्तिओंको "प्रपञ्चविस्मृतिपूर्वक भगवद्भय" अथवा प्रपञ्चविस्मृतिपूर्वक भगवद्वेष" की अवस्थाओं में पहुँचानेवाली निरोधलीलाका प्रकार प्रकरणोपात्त प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिरूप निरोधलीलाके केवल उत्कर्षसाधनार्थ है. अतः उसकी प्राकरणिक महत्ता उतनी नहीं है, लीलामाहात्म्य तथा स्वरूपमाहात्म्य का बोध जगाकर भक्तिके उत्कर्षका निरूपण अथवा पूर्वनिर्दिष्ट भक्तियोगवितान ही उन लीलावर्णनों का प्रमुख प्रयोजन है.

लीलासन्दर्भमें प्रपञ्चविस्मृतिका वही उपयोग है जो साधनासन्दर्भमें "माहात्म्यज्ञानपूर्वक सुदृढ सर्वतोधिक स्नेह" तथा परिभाषित भक्तिमें माहात्म्यज्ञानका उपयोग है. प्रापञ्चिक विषय ब्रह्मात्मक है. यह माहात्म्य प्रापञ्चिक नाम-रूप-कर्मात्मक विषयोंका नहीं प्रत्युत ब्रह्मका ही है अतः नामरूपकर्मोंमें आसक्ति छोड़कर उन्हें विस्मृत कर नाम-रूप-कर्मधारी ब्रह्ममें आसक्त होना चाहिये. अतः "प्रपञ्चविस्मृतिपूर्वक=माहात्म्यज्ञानपूर्वक" तथा " भगवदासक्ति= सुदृढ सर्वतोधिक स्नेह" के समीकरणोंको सर्वदा हृद्गत रखना चाहिये.

प्रपञ्चविस्मृति के "डिक्लिनेशन" निम्नोक्तप्रतीतिमात्र का प्रयोग करना चाहिए

ब्रह्मप्राप्तिके ज्ञानभक्त्यादि उपायोंके भगवत्कृपया सफल होनेपर परमात्मप्राकट्य होता है-यह तो औत्सर्गिकी मर्यादा है. अपवादरूपेण कभी निजेच्छया या कृपया सर्वजनसाधारणगम्यतया अथवा भक्तविशेषगम्यतया, जब जीवकृतसाधननिरपेक्ष भगवत्प्राकट्य हो जाता हो, तब साधनफल-भावमें व्युत्क्रम या साधनवैयर्थ्य भी हो जाता है. तब भगवत्प्राप्तिके असाधन भी साधन बन जाते हैं. तब ज्ञानभक्तिकी तरह आनभयद्वेषकामादि किसी भी मनोवृत्तिवाली भगवदभिमुखता भी केवल कारगर हो जाती है. यहां किन्तु अवधेय यह है कि जिन लीलाओंके द्वारा निरोधका भक्तिसन्दर्भोपात्त "प्रपञ्चविस्मृतिपूर्वक-भगवदासक्ति" स्वरूप घटित नहीं होता; किन्तु प्रपञ्चविस्मृतिपूर्वक-भगवद्भीति या प्रपञ्चविस्मृतिपूर्वक-भगवदसूया स्वरूप सम्पन्न किया गया है. उस निरोधके अधिकारिओंके मुक्त होनेका उल्लेख उन्हें मूलतः एकादशस्कन्धीय लीलाके अधिकारी होना सिद्ध करता है. जैसे जिन्हें मुक्तिदान नहीं परन्तु मृत्युदान दिया गया वे विगत सर्गादिलीला या आगामी आश्रयलीला के अधिकारी जीव हैं. दशमस्कन्धीय निरोधलीलामें इन मुक्तियोग्य अधिकारियोंका निरूपण वर्ण्यमान लीलाके प्रमुखपात्रतया नहीं किन्तु लीलाके उत्कर्षाधायक सहकारीपात्रतया हुआ है. क्योंकि मुख्य प्रपञ्चविस्मृतिपूर्वक-भगवदासक्तिसे सम्पन्न अधिकारिओंके लिये मुक्ति या मृत्यु इकसार ही होते हैं- "स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः" (भाग. ६।१७।२८). अतएव भागवती भक्तिके अधिकारिओं के लिये यह बात कही गई है-"सालोक्य सार्ष्टि सामीप्य सारूप्य एकत्व जैसी मुक्तिओं में से किसी भी प्रकारकी मुक्ति भगवद्भक्त तो स्वीकारना नहीं चाहते, क्योंकि भक्तको तो भगवानकी भक्तिमयी सेवा ही अधिक रुचती है." (भाग. ३।२९।१३).

निरोधलीलाके वास्तविक या प्रमुख पात्र या अधिकारिओंके बारेमें श्रीभागवत्कारके ये अद्गार नितान्त मननीय हैं-

"न तो ब्रह्मा न भव और न स्वयं श्रीलक्ष्मी को भी मुक्तिदाता भगवानका वैसा प्रसाद=अनुग्रह मिल पाया जैसा ब्रजगोपीको मिला था." (भाग. १०।१२०).

“इस पृथ्वीपर केवल इन गोपिकाओंका ही देहधारण करना श्रेष्ठ है तथा फलस्वरूप है. क्योंकि निखिलात्मा गोविन्दमें ही केवल इनका भाव रूढ हो गया है. संसारभयसे भीत मुनिगण और हम भी इस भावको पाना चाहते हैं क्योंकि भगवानकी इन दिव्य लीलाओं में यदि किसीकी रुचि नहीं पनप पाती तो इस व्यक्तिका ब्रह्माके रूपमें जन्मग्रहण भी व्यर्थ ही होता है.” (भाग. १०।४७।५८).

भोगमोक्षातिशायिनी भगवानकी इस निरोधलीलाके उपक्रमतया दशमस्कन्धके प्रारम्भके चार अध्याय जन्मप्रकरण हैं. पश्चात् तामसभक्त राजसभक्त सात्त्विकभक्त तथा निर्गुणभक्तों के साथ भगवानकी निरोधलीलाके वर्णनार्थ चार प्रकरण हैं:

१. तामसप्रकरण (५-३५ अध्याय)
२. राजसप्रकरण (३३-६३ अध्याय)
३. सात्त्विकप्रकरण (६४-८४ अध्याय)
४. निर्गुणप्रकरण (८५-९० अध्याय)

एतदन्तर्गत प्रस्तुत खण्ड तामसप्रकरणान्तर्गत प्रमाणप्रकरण है. यह ५वें अध्यायसे प्रारम्भ कर ११वें अध्याय तक अर्थात् सप्ताध्यायात्मक है. साथ ही साथ १२-१३-१४ अध्याय भी प्रकाशित हो रहे हैं जो महाप्रभुके अनुसार किसी अन्य ग्रंथसे भागवतमें प्रक्षिप्त हैं. अर्थात् भगवल्लीलावर्णनपरक होनेपर भी भागवतके कथासूत्रमें पिरोई हुई लीलाका वर्णन नहीं करते हैं. उसके बाद सप्ताध्यायात्मक तामसप्रमेयप्रकरण, सप्ताध्यायात्मक तामससाधनप्रकरण और सप्ताध्यायात्मक तामसफलप्रकरण हैं.

महाप्रभुके अनुसार आदिके चार अध्याय जन्मप्रकरण हैं, क्योंकि भक्तियोगवितानार्थ (अर्थात् प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिरूपनिरोधजनार्थ) भूतलपर भगवत्प्राकट्य है. भगवद्भक्ति करनेवालोंके कालादिकृत भयका निवारण, दैत्यमारण, वंशस्थापन, मोक्षदान आदिकी लीलायें पुरुषोत्तम अपने चार व्यूहों द्वारा सम्पन्न करते हैं. अतः चार व्यूहोंकी जन्मलीलाके द्योतनार्थ चार अध्याय हैं. स्वयं पुरुषोत्तम तो अपने व्यूहोंके जन्मद्वारा

अजन्मा होनेसे स्वतः ही प्रकट हो जाते हैं। पुरुषोत्तमप्राकट्यका प्रयोजन भक्तियोगवितान अर्थात् निरोधलीला ही है। इस निरोधलीलाके अंगतया भयनिवारण, असुरमारण, वंशस्थापन या मुक्तिदान आदिरूप जो लीलायें हैं वह व्यूहविशिष्ट पुरुषोत्तमकी लीला, अर्थात् लीलार्थ प्रकट पुरुषोत्तमके तत्तद् व्यूहद्वारा सम्पन्न लीला है।

क्योंकि जिन भक्तोंका निरोध करना है उनकी प्राथमिकी अवस्था अज्ञानजन्य भ्रमपूर्ण हठयुक्त स्वभाव वाले स्नेहभावकी होती है। अतः प्रथम तामसप्रकरण है। यह तामसभाव ही प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिवशात् क्रमशः राजसभाव, सात्त्विकभाव और पर्यवसानमें निर्गुणभावरूप प्रपञ्चविस्मृतिपूर्वक भगवदासक्तितया सम्पन्न हो जाता है। इस लीलामें लौकिकदृष्टिसे अथवा साधनाके दृष्टिकोणसे भगवद्भक्ति करनेवाले भक्त निम्नकक्षाके होते हैं परन्तु भक्तनिरोधार्थ भगवानके भक्तसाधारणीभवन की पुष्टिकी परमकाष्ठापन मधुरताको लक्ष्यमें लानेपर वही उत्तमोत्तम कक्षा बन जाती है। इस साधारणीकरणकी प्रक्रियामें तामसभावसे राजसभाव सात्त्विकभाव और अन्तमें निर्गुणभावापन निरुद्ध भक्तोंको भगवानके साथ साधारणीभवन परमकाष्ठापन हो जाता है, जिससे आगे चलकर सालोक्यादि मुक्ति और आश्रयभावापत्ति की ओर भक्त भक्ति तथा भगवान अग्रसर होते जाते हैं। यही एकादश-द्वादशस्कन्धकी लीलाओंका स्वरूप है।

जो भक्त राजसभाव या सात्त्विकभाव वाले हैं। उन्हें, उनके धरातलपर उनके साथ साधारणीकरण की प्रक्रियाके द्वारा भगवान राजसलीला या सात्त्विकलीलाओं द्वारा, निरुद्ध करते हैं। इसे स्थूलतया व्रजलीला मथुरालीला द्वारकालीला और वैकुण्ठलीला के निरूपणद्वारा समझा जा सकता है, क्रमणः तामसलीला राजसलीला और निर्गुणलीला के सन्दर्भमें ही।

एकदन्तर्गत प्रस्तुत तामसप्रकरण के वर्ण्यविषयका स्वरूप इस तरह है।

क्योंकि स्कन्धार्थ निरोधलीला है अतः इस पृष्ठभूमिमें तामसप्रकरण, तामसभक्तोंके बीच प्रकट पुरुषोत्तम की अपने तामस भक्तोंकी प्रपञ्चासक्ति छुड़ाकर निजासक्ति प्रदान करनेवाली, तामसनिरोधलीलाके वर्णनपरक है।

यह तामस ब्रजभक्तोंका निरोध ब्रजमें साधारणीकरणकी प्रक्रियाके द्वारा उन्हींकी तरह बालगोपाल बनकर भगवानने सम्पन्न किया है। क्योंकि प्रमाणतया अथवा प्रमेयतया अथवा साधनतया या फलतया तामस भक्तोंको अपनेमें निरुद्ध करना है, अतः प्रमाणका स्वरूप, प्रमेयका स्वरूप, साधनका स्वरूप और फलका स्वरूप भी ऐसा ही होना चाहिये कि तामस भक्त प्रापञ्चिक विषयोंको भूलकर भगवानमें समासक्त हो जायें।

एतदर्थ महाप्रभु समझाते हैं कि तामस भक्तोंके पास प्रारम्भसे तो भगवानको पहचान पानेके राजस या सात्त्विक प्रमाण हो नहीं सकते। न वैसे राजस या सात्त्विक रूपोंको धारण करनेवाले राजस या सात्त्विक प्रमेयमें तामस भक्त निरुद्ध ही हो पायेंगे, अतः उनके निरोधका प्रमेयीभूत भगवत्स्वरूप भी साधारणीकरण की प्रक्रियाद्वारा तामस ही होगा; अर्थात् तामसनिरोधावलम्बनरूप तामसप्रमेय। ऐसे प्रमेयको पानेके साधन भी राजस या सात्त्विक होनेके बजाय तामस ही होंगे; तथा उन तामस साधनोंसे लभ्य फलका स्वरूप भी तामस ही होगा। अर्थात् ऐसा फल कि जिससे तामस भक्त परमानन्दित हो पायें।

इन आशयों से ब्रजमें भगवानकी बाललीला तथा कुमारलीला का वर्णन प्रमाणप्रकरणमें, पौण्डलीलाका वर्णन प्रमेयप्रकरण तथा साधनप्रकरणमें हुआ है; और किशोरलीला का वर्णन फलप्रकरण के रूपमें किया गया है (जन्मसे लेकर अपने चरणोंसे चल पानेसे पहले बाल्यावस्था, पश्चात् कौमार्यावस्था पंचवर्षपर्यन्त रहती है। तत्पश्चात् दशवर्षपर्यन्त पौगंडावस्था रहती है। तत्पश्चात् षोडशवर्षपर्यन्त किशोरावस्था मानी जाती है)।

तदनुसार तामसप्रकरणान्तर्गत प्रथम प्रमाणप्रकरणमें अपने बीचमें प्रकट हुए बालभावापन्न पुरुषोत्तम को पहचानकर प्रपञ्चविस्मृतिपूर्वक भगवानकी बाललीलाओंमें तल्लीन हो जाना प्रमाणनिरोध है। स्पष्ट ही है इस तरहके निरोधकी दोहरी मांग है एक मांग तो यह कि भगवानका अन्य गोपबालकों की तरह ही गोपबालक होना। दूसरी यह कि अन्य गोपबालकों जैसे ही गोपबालक होने पर भी किसी तरह उनका असाधारण होना। अतः सम्पूर्ण प्रमाणप्रकरणकी लीलाओंमें यह विरुद्धमाश्रयता ही वर्णित हुई है कि

श्रीकृष्ण कैसे साधारण गोपबालक जैसे होनेपर भी असाधारण हैं और सर्वथा असाधारण होने पर भी कैसे साधारण गोपबालकों जैसी चेष्टायें करते हैं.

इसमें इतरविस्मरणार्थ असाधारणतया तथा स्वासक्तिजननार्थ साधारणताकी अपेक्षा है. तभी प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिरूप निरोध बालभावापन्न श्रीकृष्णमें सम्पन्न हो पायेगा.

अतएव प्रकट भगवानके बालरूपके बारे में भक्तिप्रयुक्त अज्ञान एवं अन्यथाज्ञान ही तामसप्रमाण बन जाते हैं. एतदर्थ अपने व्यूषामर्थ्यवशात् प्रकट बालस्वरूपके द्वारा की गई लीलायें भगवानके उस बालरूपके अनितरसाधारणमाहात्म्यशाली होनेका संकेत देती रहती है. साथ ही साथ अन्य गोपबालकोंके जैसी साधारणीभूत-पुरुषोत्तमकी बाललीलायें सुदृढ सर्वतोधिक स्नेहकी जनिका बन जाती हैं. फलरूपेण इतने असाधारण कार्योंको करनेवाला बालक साधारण बालक कैसे हो सकता है-जैसे तर्क उठ-उठकर भी बाललीलाके लावण्यवश पुनः पुनः स्वतः उपशमित हो जाते हैं! और इस तरह सर्वविध कुतर्कोपशामिका भगवदासक्तिद्वारा प्रसूत अज्ञान कि यह असाधारण बालक भगवान नहीं हो सकता है; और तथाप्रसूत अन्यथाज्ञान कि यह तो अपना ही कोई बालक है-ऐसी अज्ञान तथा अन्यथाज्ञान की मनःस्थितिके वशव्रजभक्त सब कुछ भूलकर उस बालरूपमें अनन्यासक्त हो जाते हैं! यहीं आकर अज्ञान-अन्यथाज्ञान तामसप्रमाण होने की दिव्य पदवी इस दिव्य लीलामें धारण कर लेते हैं.

पूर्वनिरूपणानुसार 'निरोध' पद एक साकांक्ष पद होने से इस सोपानपर भी इसकी चार आकांक्षायें क्या हैं यह जान लेना उचित होगा:

आकांक्षा

पूर्ति

१. किसका निरोध?

व्रजभक्तोंका कि जिनके बीच भगवान बालरूप धारण कर प्रकट हुए.

२. किसमें निरोध?

साधारण बालक होनेपर भी असाधारण और असाधारण होने पर भी साधारण बालचेष्टा करनेवाले भगवानके बालस्वरूपमें.

३. किस साधनसे निरोध? अनन्यसाधारण स्नेहजनिका बाल-लीलाओं द्वारा कि जिन्हें जान पाने का साधन भक्तिप्रसूत अज्ञान-अन्यथाज्ञान ही हैं।

४. कहाँसे निरोध? प्रापञ्चिक विषयोंसे।

इस तरह हमने देखा कि तामसप्रमाणनिरोधलीलाका गूढ रहस्य क्या है।

इसके बाद इस तामसप्रमाणप्रकरणके जो सात अध्याय हैं इन अध्यायोंमें वर्णित लीलायें ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य रूप छह गुणधर्मोंसे युक्त सातवें धर्मिस्वरूप व्यूहविशिष्ट पुरुषोत्तमकी लीलायें हैं यह निरूपण होना है। तदनुसार—

तामसप्रमाणप्रकरणके प्रथम अर्थात् आदिसे पांचवे अध्यायमें भगवाने अपने ऐश्वर्य गुणके द्वारा ब्रजभक्तोंको सर्वविस्मारक परमानन्दजनक नन्दमहोत्सवमें निरुद्ध किया है। पितृगृहसे गोकुलमें पहुँच जानेपर भी उत्सवका ही होना श्रीकृष्णके ऐश्वर्यको द्योतक है। यही वसुदेवजी नन्दको अपने पुत्रकी सुरक्षामें तत्पर होनेका सुझाव जो देते हैं उससे प्रबलीभूत अन्यथाज्ञानवश श्रीकृष्णके लालन-पालनमें विध्वनबाहुल्य प्रतीत होता है।

द्वितीय अर्थात् छठे अध्यायमें तामसभावप्रसूत अविद्यारूप पूतनाके मारणकी लीला वीर्यगुण का निरूपण है। साथ ही साथ मारी गई अविद्यारूप पूतनाकी भक्तिप्रसूत अज्ञानगंध श्रीनन्दको अनुभूत होती है, जो भगवानके बालरूपमें स्नेहभावकी वर्धिका है।

तृतीय अर्थात् सातवें अध्यायमें शकटासुर-तृणावर्तका भंग, साथ ही साथ श्रीकृष्णका पुत्रभावसे लालन करनेवाली माता यशोदाद्वारा पुत्रभार से मोहित होना है कि जिसे तृणावर्त भी उठाकर ले जा सकता है— यह भगवानके विरुद्धधर्माश्रयरूप यशोगुणका निरूपण है।

चौथे अर्थात् आठवें अध्यायमें नामकरणलीला तथा मुक्तिकाभक्षणव्याजसे मुखारविंद में ब्रह्मांडप्रदर्शनलीला द्वारा भगवानके श्रीगुणका वर्णन हुआ है।

पांचवें अर्थात् नौवें अध्यायमें कुमारभावापन्न भगवानने अपने स्वरूपका कुछ ज्ञान दिया है कि अनन्तर अबाह्य सर्वव्यापी परमात्मा भी स्नेहवश बंध सकता है. अतः यहां ज्ञानरूप गुणसे अपने दिव्य कुमाररूपकी कुछ पहचान भगवानने दी है.

छठे अर्थात् दसवें अध्यायमें यमलार्जुनको मुक्तिप्रदान द्वारा भक्तेतरमें अनासक्तिरूप वैराग्यगुणको प्रकट किया है- इन असाधारण कृत्योंको देखकर भी व्रजभक्तोंका स्नेह खण्डित नहीं होता और न वे ठीक तर्क करके ही जाती लीलासे अन्यथा किसी रूपको ही समझ पाते हैं. अतः स्नेह बढ़ता ही चला जाता है.

सातवें अर्थात् ग्यारहवें अध्यायमें गोपजनोंका गोकुल छोड़कर वृन्दावनमें बसने जाना और वहां भगवानद्वारा वत्सासुर-बकासुरका वध-यह धर्मिरूप भगवानके वर्णनपरक है. इस तरह भगवानकी कौमार्यलीलाका वर्णन हुआ है.

इसके बाद तीन जो प्रक्षिप्ताध्याय हैं उनमें क्रमशः अघासुरवध, ब्रह्माजीद्वारा अपहृत गोपबालकवत्सोंके रूप में भगवान द्वारा वर्षपर्यन्त विहार, ब्रह्मस्तुति और पुनः गोपबाल तथा वत्सों के आनयनकी घटनाओं द्वारा फिर से भगवान की कौमार्यलीलाका वर्णन हुआ है. स्पष्ट है कि कुमारलीलाके वर्णनोपरांत पुनः मानो कुछ भूली हुई लीला याद आ गई हो ऐसा निरूपण स्वयं इन तीन अध्यायोंके प्रक्षिप्त होनेका प्रमाण है.

इस तरह तामसप्रमाणप्रकरणान्तर्गत सात अध्यायोंके वर्ण्य-विषयका स्वरूप हमने समझने का प्रयास किया

जयति श्रीवल्लभार्यो जयति च विठ्ठलेश्वरः प्रभुः श्रीमान्।

पुरुषोत्तमश्च तैश्च निर्दिष्टा पुष्टिपद्धतिर्जयति॥

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री वाङ्मयलिखरणसुमलेभ्यो नमः ॥

॥ पञ्चमः स्कन्धादितः नवमोऽध्यायः ॥

SRI BHAGAVATAM Tenth Canto

श्रीसुबोधिनी

SRI SUBODHINI

Lord's most wonderful unwavering Divine Leelas are being described, with a view to attain unwavering and intense devotion to our Lord Sri Hari, through the inner-spiritual meaning of the Holy Scriptures."

Commentary: King Parikshit, through verse no.2 of chapter 7 of Canto 10, had asked this question to Shri Sukadeva. What will be the Divine story and Leelas, which one should hear, with a view to (1) develop love and attachment to the listening of our Lord's Divine Leelas, (2) destroy all the "worldly" desires and the blemish/defects associated with one's "worldly" life, (3) purify the inner-mind of the hearer and (4) inspire strong and intense Bhakti for our Lord?

Answering this question, Shri Sukadeva has dealt with all the above issues in this 9th chapter. To emphasize this,

। श्रीकृष्णाय नमः ॥
 ॥ श्रीगोपीजनवल्लभाय नमः ॥
 ॥ श्री वाक्यतिचरणकमलेभ्यो नमः ॥
 ॥ पञ्चमः स्कन्धादितः नवमोध्यायः ॥

SRI BHAGAVATAM - 10TH CANTO - CHAPTER IX

शास्त्रार्थतो यथा भक्तिर्हरौ भवति निश्चला।
 तदर्थं नवमे प्राह चरित्रं परमाद्भुतम् ॥ (१) ॥

KĀRIKA 1 Meaning: "In this 9th chapter, our Lord's most wonderful unwavering Divine Leelas are being described, with a view to attain unwavering and intense devotion to our Lord Sri Hari, through the inner-spiritual meaning of the Holy Scriptures."

Commentary: King Parīkshit, through verse no.2 of chapter 7 of Canto 10, had asked this question to Shri Sukadeva. What will be the Divine story and Leelas, which one should hear, with a view to (1) develop love and attachment to the listening of our Lord's Divine Leelas, (2) destroy all the "worldly" desires and the blemish/defects associated with one's "worldly" life, (3) purify the inner-mind of the hearer and (4) inspire strong and intense Bhakti for our Lord?

Answering this question, Shri Sukadeva has dealt with all the above issues in this 9th chapter. To emphasize this,

our Shri Mahāprabhuji has explained in this Kārika by using the word "for the sake of that" (TADARTHAM) - i.e. to answer the above question of the king, this chapter has been explained by Shri Sukadeva.

Our Shri Mahāprabhuji has explained through this Karika, that, the various wonderful Divine Leelas of our Lord, which have been detailed in this 9th chapter, will make the hearer understand the real inner meaning and purport of the Holy scriptures - that, the goal or meaning of the Holy scriptures is our Lord only. The Holy scriptures describe the nature of our Lord's status and powers and on attaining this wisdom or JNĀNA, a soul will get intense and stable Bhakti to our Lord.

स्वरूपं च कृपालुत्वं हरेर्ज्ञातव्यमञ्जसा।

अतो दयासुसंमिश्रं ज्ञानमत्र निरूप्यते ॥ (२)॥

KĀRIKA 2 Meaning: "It is necessary to realize our Lord's real Divine Status (Being) and His compassionate nature. With a view to inspire this Jnāna or wisdom, in the 9th chapter, a description of this wisdom (Jnāna), totally enveloped and mixed with our Lord's compassion-ate nature, has been explained."

Commentary: The king had attained the full spiritual wisdom or Jnāna, when he had completed the hearing, with devotion and faith, the 7 Divine Leelas of our Lord - yet he has asked, through the above referred question (2 - 7 - 10) which pertains to Devotion to our Lord. The purport of this is, that the king wanted to understand this more clearly, whether our Lord removes the pain and sorrow of His devotees, very quickly or not or does He become happy with everyone or not? In this way, when Yasōdha saw the entire universe in the mouth of our Lord, then, she got the desire in her mind to understand the real

Divine Status of our Lord and His compassionate nature. To fulfill the desires of both the king and Yasōdha, our Lord enacted His many Divine Leelas and the description of these Divine Leelas has been made in this 9th chapter, through which one can understand the real Divine nature of our Lord and His compassion. Hence, this chapter deals with Jnana or spiritual wisdom.

निरोधो यदि भक्तानां स्वस्मिन् स्वस्य च तेषु च।

तदोभयसुसम्बन्धाद् दृढो भवति नान्यथा ॥ (३) ॥

KĀRIKA 3 Meaning: "When Nirōdha on the part of the devotees takes place in our Lord and vice versa, then NIRŌDHA becomes intense, due to the beautiful, sweet relationship developed between the two (viz. the Lord and His devotees). If "NIRŌDHA" of this type is not there or is absent, then there is no intensity or steadfastness in this NIRŌDHA". (NIRŌDHA = Total and Pure Devotion to our Lord).

Commentary: In this Kārika, it is mentioned that "NIRŌDHA" gets stable and intense only, when the Nirōdha of the Devotees meets, at the same intensity level, with that of the Nirōdha of our Lord. Vice versa is also true. A doubt arises now. Usually when Nirōdha takes place, there is the "forgetting" of this world. Now, the devotees can easily develop this "forgetting" of this world (as they belong to the world and are "petty" (ALPAJNA), but in the case of our Lord, who is Omniscient and the All-knowing, how can He ever loose the knowledge of this universe or attain "forgetting of this universe?" Hence, in the absence of the "forgetting of this universe" (which is considered as impossible for our Lord to attain), how can the Lord, get Nirōdha in a devotee? Removing this doubt, it is said, that our Lord "adopts both the opposite

Dharmās" (i.e. a mixture of opposites) - that opposing qualities and principles co-exist in our Lord, in a harmonious way - to be used by our Lord, as per the requirement of His Divine Leela) e.g. He is termed as "atomic" but also termed as the "biggest"! (ANŌRANIYŌN MAHATŌ MAHĪYĀN - "He is subtler than the atom and bigger than the biggest"). From this we should, understand clearly, that our Lord, for the purpose of enacting His Divine Leela, although Omniscient, acts as though he is "ignorant"! Although He is Omnipotent, He acts before His mother "very innocent" and "naïve"! In the same way, although He is always with the full knowledge of this world, with a view to make the NIRŌDHA of His devotee, intense and stable, our Lord also attains "NIRŌDHA" in His Devotee and 'acts' as though He has also attained the state of 'forgetting the universe' which is an important step towards NIRŌDHA!

ज्ञानवैराग्यरूपैर्हि स्वाधीनो भगवान् भवेत्।

अतोध्यायत्रये लीला जीवाधीना निरूप्यते ॥ (४)॥

KĀRIKA 4 Meaning: "Our Lord becomes, under the "loving control" of His Devotees, through spiritual wisdom (JNĀNA), dispassion and discrimination (VAIRĀGYA) and attachment and love to His Divine Form and Glory. Hence, in three chapters, our Lord has enacted His Divine Leelas, being under the "control or hegemony" of the Jīvas (devotees)."

Commentary: Here the word "Jnāna" means the knowledge, which our Lord has about His own sincere and intimate Devotees - that "This devotee is Mine" - This love of our Lord for His "loving devotee" (and vice versa) makes the Lord, who is always independent, willingly submit Himself, under the "control" of this

loving devotee! Through this knowledge, the Lord considers His devotee as "His own" - as a close relative is treated in this world. He fulfills all the desires of His devotees, due to this intense and loving relationship. In this manner, our Lord had regarded Yasōdha as His mother! Hence, our Lord, enacting the "Dāmōdara Leela" in this chapter, has, once again, emphasized His Divine qualities of being attached to His devotees and His compassionate nature and through this, our Lord fulfilled the desires of His mother also.

"Vairagya" denotes the complete elimination of the desire for sensual delights of every type and kind. But here, our Shri Mahāprabhuji has explained the meaning of this word in a different way - a most beautiful way - that our Lord does not have any other desire than His desire for the love of His devotees! Hence, because our Lord has this complete love for His devotee, He, willingly submits Himself to be under the "influence" (VASA) of His devotees! He also makes all the "words" of His devotees (whatever it's type) truthful. E.g. like Shri Nārada, who is our Lord's great devotee; and our Lord, with a view to fulfill the words of Shri Nārada, redeemed the sons of Kubēra, who were cursed to be in the form of the trees of "Yamalārjuna".

⑧ Here "swaroopa" refers to the Divine Form, which our Lord takes, to perform His Divine Leelas - *our Lord Shri Krishna who is "Leela Purushōttama" - who has a sense of "detachment" (Vairāgya) for all others, except for His devotees, to whom He has love and attachment! Hence, due to this love and attachment to His devotees, our Lord through this Divine Form, willingly becomes "controlled" by His Devotee!*

In this manner, in the 9th chapter, the Divine aspect of "Jñāna" (spiritual wisdom), in the 10th chapter the Divine aspect of "detachment" (Vairāgya) and in the 11th chapter our Lord's own Divine Self - all these three chapters have described the Divine Leelas of our Lord, separately, which were enacted by our Lord, only to manifest His attachment and love for His devotees and as to how He, willingly and out of His boundless love and compassion, submits Himself to the desires and "control" of His Devotees!

अतिपौरुषमेतद्धि जीवानामिति निश्चितम्।

द्वादशाङ्गमतिक्रम्य षड्भिर्वश्यो भवेद् गुणैः ॥ (५) ॥

KĀRIKA 5 Meaning: "We should understand, very clearly, that our Lord is very independent (i.e. none can control Him or make Him "dependent" on anyone or anything). But, to make our Lord also under one's control, is the remarkable deed of the Devotees (Jīvas). Our Lord, breaking His own 12 parts, comes under the "control" of His Devotees, through His six qualities."

Commentary: Our Shri Mahāprabhuji explains here, that our Lord does not come under the control of His devotees, even through the 12 types of devotional and scriptural practices. These 12 types, consist of 9 types of "Sātwik" Bhakti or devotion. ((1) Tamas - Sātwik. (2) Tamas - Rajas. (3) Tamas - Tamas. (4) Rajas - Sātwik. (5) Rajas - Rajas. (6) Rajas - Tamas. (7) Sātwik - Sātwik. (8) Sātwik - Rajas and (9) Sātwik - Tamas. Together with this, the 10th type is the "NIRGUNĀ BHAKTI" - Devotion which has crossed all the "qualities" described in the 9 types listed above. The 11th and 12th types pertain to the 2 parts of the Vedās viz. the "PŪRVA MIMĀMSA" (First Part dealing with rituals etc.) and the "UTTARA MIMĀMSA" (Second Part dealing with spiritual wisdom).

Thus our Lord can never be made "dependent" on anyone or anything. None of these 12 systems/types of devotional acts or systems can "capture" our Lord and make Him, one's own. Then how does He become one's own? He comes under the "control" of His devotee, only through His desire and will only. He decides ultimately on this, as to whether He should be "controlled" through love and affection of His Devotee.

पञ्चपर्वामविद्यां हि लोकानामपि नाशयेत्।

अतः पञ्चभिरुक्तो हि विचारो भगवद्गतः ॥ (६) ॥

KĀRIKA 6 Meaning: "Our Lord destroys the 5 fold "ignorance" of this world. Hence, through 5 verses, the knowledge and wisdom about our Lord, have been described."

Commentary: The "five types" of ignorance, referred to here, should not be mistaken, with the ignorance created by the "forgetting of one's Divine self" or the "ignorance caused by treating one's body as oneself". Here our Lord is of the nature of Rasa - Relish, Leela Purushōttama, exhibiting His "loving and attachment" nature (SNĒHA and PRĒMA) and without the aid and help of any sādhana, *He comes under the "control" of His devotees (i.e. no spiritual effort can make Him do this. He has to do it Himself, out of His own sweet will and desire - out of His love and Grace/attachment to His devotee).* This ignorance refers to the 'ignorance of the worlds' and our Lord had destroyed this "ignorance" through this Divine Leela. This is described, through the verses from 19 to 23 of this 9th chapter.

श्रीसुबोधिनी : तत्र प्रथमं यशोदाया अतिपौरुषं कार्यं सिद्धमिति वक्तुं क्रियया भगवत्प्राप्तिमाहैकदेति दशभिः. भक्तिर्हि दशविधाः गुणातीतया भगवान् प्राप्यते, नवविधसहितस्नेहेन वा. ततो द्वाभ्यां

वशीकरणोद्यमः काण्डद्वयसमावेशार्थस्ततो वशीकरणं षड्भिः
पञ्चभिरविद्याबाधनमिति.

SRI SUBODHINI In the 9th chapter, there are 23 verses. The various divisions of this chapter are described. Firstly the description of Yasōdha's "special effort" (attaining the Lord through one's efforts) and the 10 types of Devotion are described - i.e. the 9 types of "devotional sādhana (effort)" and the 10th - the NIRGUNĀ BHAKTI - Devotion which is beyond the 9 types. This NIRGUNĀ BHAKTI enables the devotee to attain our Lord. It can also be said, that the 9 types of "Sadhana Bhakti" when done with love and attachment to our Lord, makes one attain our Lord. All this has been described in 10 verses.

Through two verses, the effort of Yasōdha to "catch" hold of our Lord, is described - these represent the "Pūrva and the Uttara Mimāmsa" of the Vedas (the "Karma" and the "Jnāna" parts of the Vedas).

In 6 verses, the Divine Leela of our Lord coming under the "control" of His Devotee is described. Through the 5 verses, knowledge of the "spiritual ignorance" has been described. In this way, the divisions of this chapter, as per the subjects dealt by them, have been described.

निवारितापि संसारे मोहिता सङ्गता पुनः।

गुणगाने स कालोभूत् श्रमो द्वाभ्यां ततोभवत् ॥ (१) ॥

KĀRIKA 1 Meaning: "Our Lord, at first, giving spiritual wisdom to Yasōdha, destroyed, her attachment to this world, which was caused by His own power of illusion (MĀYA). He then, made her fully aware of His status as Para Brahman. Then, through His Divine Māya, He held back her knowledge about Para Brahman (i.e. her

knowledge that the Lord was not her son but the Para Brahman - the Ultimate Truth). Due to this, Yasōdha, once again, got attachment and began to do her duties in this world. She was singing the praises of our Lord, when she was doing her worldly duties. Later, the efforts made by Yasōdha, have been described in two verses."

Commentary: Our Lord caused the withdrawal, through His Divine Māya, the spiritual wisdom of Yasōdha. In other words, our Lord removed the conviction, which Yasōdha had in her mind, that the Lord, indeed was the Para Brahman. He also created and increased, instead, her love and attachment for Him. Yasōdha, became like before, with full "worldly" love and attachment, to our Lord, as her own little boy and she completely forgot her earlier knowledge about her son being the Divine Para Brahman. Through this removal of Jñāna, she now began to attend to her household chores and took our Lord, in her lap, and breast-fed Him. Yasōdha, breast-feeding our Lord, got very much attached to our Lord, through her love and intense attachment to Him. She now began to get immersed in the ineffable beauty of our Lord's face and our Lord, through His power of illusion or Māya with a beautiful smile, made Yasōdha get more attached to this world. This was our Lord's own desire. Hence, Yasōdha immediately remembered the vessel of milk, kept for heating, in the fire-place (kitchen) - that she put down our Lord, on the ground, so that she can go and save the milk from getting into the fire!

अतः कृतो निषेधो हि भक्तिसारं हरिः पयौ।

ततो रिक्ता पूर्वबुद्ध्या सङ्गतान्यत् चकार ह ॥ (२)॥

KĀRIKA 2 Meaning: "Due to this reason, Sri Hari, stopped Yasōdha and drank the Rasa or Relish of Bhakti

(through her breast-feeding) through which, having lost her earlier Bhāva or attitude (of singing the praises of our Lord), Yasōdha getting attached to the worldly "problems/issues, busied herself in household chores."

Commentary: When she was churning the curd (for taking out the butter) Yasōdha sang the praise of our Lord. Our Lord, made her stop this task, by catching hold of the stick used to churn the curd. Yasōdha, due to this, abruptly stopped her singing the praise of our Lord also. "Our Lord's action is considered as inappropriate" - some may doubt like this. But such doubt should not occur in one's mind. Why? Because our Lord can never put up with the pain and sorrow of His devotees. Our Lord saw, now, that "my own mother and devotee, is now tired of doing this work of churning the curds, due to which, she is exhibiting drops of sweat on her face". Our Lord, could not tolerate this difficulty and stress for His beloved mother. That is why He stopped her, from this work, by catching hold of the stick, used for churning the curd. Our Lord also had a desire to taste the devotion, in the mind of Yasōdha, for Him, and due to this desire, also, our Lord stopped her action. On catching the stick, mother Yasōdha thought that the Lord was hungry. Immediately, she took Him, on her lap and began to breast-feed Him. In the name of "milk" which came out of Yasōdha, due to her love for the Lord, was, in reality not only the milk, but it represented the devotion and love of the mother for our Lord. Our Lord, with intense love for Yasōdha, drank fully, according to His desire, the devotion-love-filled milk and mother Yasōdha, on seeing the beautiful smile on the face of our Lord, got infatuated by His Māya (illusion) and her affection and love for Him, slowly ebbed out - and hence she began to busy herself in household duties.

एवं निरुद्धा चेद् भ्रान्ता कोपयुक्तो हरिर्भवेत्।

धौर्त्यं दृष्ट्वा लोकदृष्ट्या प्रीता तस्मान्न पश्यति ॥ (३)॥

KĀRIKA 3 Meaning: "If a devotee, after getting the Grace of NIRŌDHA to our Lord, forgets the same, our Lord is expected to get angry with this person. From the worldly point of view, after witnessing the angry action of our Lord, Yaśōdha became very happy and due to this she did not see the Lord."

Commentary: Our Lord thought, that He had already caused Nirōdha in Yaśōdha's mind and yet has she forgotten this? "She has left me and has gone to look after and save the milk from burning! She thinks that the milk, on the stove, was intended for Me and she has gone away to save that! Really speaking I am not desirous of having any more milk."

Our Lord clearly understood the mind of Yaśōdha and her illusion and He did not get angry with her, although He got anger in His mind!

Like in the world, on witnessing the innocent but mischievous actions of one's child, parents become very happy, Yaśōdha on seeing the "cleverness" of our Lord, became very pleased and she told to herself "my little Krishna also has become clever"!

जिज्ञासायां ततो दृष्ट्वा प्राप्त्यर्थं यत्नमाचरत्।

विरुद्धांस्तान् हरिर्ज्ञात्वा तपसे निर्गतस्ततः ॥ (४)॥

KĀRIKA 4 Meaning: "Afterwards, no sooner she wanted to enquire as to where exactly our Lord was, our Lord gave her His vision (i.e. showed Himself) and Yaśōdha put effort to catch hold of Him. Now, our Lord ran away from there, as the Lord thought that her efforts were, indeed, futile as He wanted her to do more 'penance' so that He can be "caught" (or attained)."

Commentary: Our Shri Mahāprabhuji has mentioned in this Kārika that when Yāsōdha got back after protecting the "milk", she did not see our Lord in the original place. She now desired to know, as to where He could be. So, with a view to "catch" Him and "punish" Him, she took a stick in her hand and began to put her efforts to trace Him. Our Lord, at that time, showed Himself up, but He did not come near to the mother. Why? Because, our Lord understood that the mother's heart was filled up with blemish and defects. That is why she was in this illusion or delusion. The Lord thought that He should remove these blemish and defects and the only way to attain this was to do penance (TAPAS). "She will attain Me only on eradicating her blemish /defects completely."

"Tapas" or penance refers to those actions, which cause the "difficulties" to the body, with the sole motive of attaining our Lord. This type of "penance" is another manifestation of the Divine quality of "valour" of our Lord (VEERYA). "Through this type of penance only one can attain Me". Hence, Yāsōdha, has to do this type of penance. Having thought like this, when Yāsōdha began to see our Lord, our Lord, in turn, saw her and began to run away. Yāsōdha, also, ran fast behind our Lord, with a view to catch Him. But she failed to catch hold of our Lord. After much running, mother Yāsōdha got tired. By performing this type of penance, slowly, bit by bit, her blemish /defects began to fade away. Now, Yāsōdha gave up her effort, threw away the stick, which she had kept, in her hand, to punish our Lord and again began to run. In this manner, our Lord, made Yāsōdha do 'Penance' so that she can attain Him.

पूर्णं तपसि तत्प्राप्तिरेवं दशभिरुच्यते।

परोक्षवादा ऋषयः परोक्षं च हरिप्रियम् ॥ (५)॥

KĀRIKA 5 Meaning: " When Yasōdha completed her penance, in this way, then she attained our Lord. This entire story of our Lord's Divine Leela is told in 10 verses. The sages always praise the "unseen" and Shri Hari also likes the "unseen". and heing "Unseen"

आसक्तिं चेत् स्वतः कुर्यात् जीवः कृष्णः पलायते।

तदा दृढो निरोधः स्यात् नान्यथेत्येष निर्णयः ॥ (६)॥

KĀRIKA 6 Meaning: "When Shri Krishna is not present, if a Jīva loves Him, by oneself, then NIRŌDHA becomes, stable and one-pointed and no other means can achieve this" (i. e. except through this one pointed love and attachment).

Commentary: When one loves someone, and the loved one is far away, then the beloved's remembrance is done, day and night. Every other type of activity seems very unpleasant and useless and one awaits the return of the beloved, asking the question, always, as to when the beloved will come? In this manner, when the love and attachment to the beloved becomes very much increased, then stable and one pointed NIRŌDHA takes place. That is why, our Lord enacted His Divine Leela of "running away" so that, Yasōdha's love and Pure Devotion (NIRŌDHA) becomes stable and one-pointed.

In the earlier chapter, our Lord had created the illusion in the mind of Yasōdha and, in the following verse the task performed by this "illusion" in the mind of Yasodha is being described.

एकदा गृहदासीषु यशोदा नन्दगेहिनी।

कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥१॥

VERSE 1 Meaning: "On a certain day, Yasōdha, Nandagopa's wife, seeing that all the servant maids were

engaged in various duties, took upon herself, the task of churning the curd.

श्रीसुबोधिनी : पूर्वाध्याय आधिदैविकमोहस्य प्रतिपादितत्वात् तत्कार्यमाहैकदेति.

यदा भगवदिच्छया सर्वा एव गृहदास्यः क्षेत्रादिसंस्कारार्थं तत्प्रसङ्गाद्भ्रतादिगृहनिर्माणार्थं वा गतास्तदा यशोदा स्वयं दधि निर्ममन्थेति सम्बन्धः. दास्यश्चतुर्विधाः- प्रभुभ्यो देया गोष्ठक्षेत्रविचारिकाश्चान्या यशोदासख्यो नन्दभोग्या गृहकार्यकर्त्र्यश्च. तत्र गृहदासीषु कर्मान्तरनियुक्तासु सत्सु प्रकरणाद् भगवदभ्युदयार्थमेव कर्मान्तरमिति लक्ष्यते. स्वतःकरणे हेतुर्नन्दगेहिनीति गेहिन्याः कर्मैतदावश्यकम् ॥१॥

SRI SUBODHINI: When all the servand maids of the house, due to the desire and as inspired by our Lord, had gone to attend to various other duties, outside the house, such as the works in the fields, to tend to the creepers etc., at that time, Yasōdha, by herself, began to churn the curd. There were 4 types of servant maids in the house of Yasōdha.

- (1) Those who attended to the cleaning of the cowshed, home and to look after the needs of our Lord Krishna.
- (2) Those who were always with Yasodha.
- (3) The servant maids of Nandagopa.
- (4) Those who did all the other household chores. These servant maids now continued to attend to the household chores.

We should understand that at Vraja, all works at all the homes were, in fact, performed for the welfare of our Lord only. Why did Yasōdha begin to churn the curd by herself? Hence, answering this, Shri Sukadeva has written in the verse that Yasōdha was "the wife of Nandagopa" -

denoting that it is one of the duties of the housewife at Vraja, to attend to this particular work of churning the curd, to take out the butter.

The attachment of the devotees of our Lord to this world, is there only with a view to sing the praises of our Lord. This is described in the next verse.

यानि यानीह गीतानि तद्बालचरितानि च।

दधनिर्मथने काले स्मरन्ती तान्यगायत ॥२॥

VERSE 2 Meaning: "Mother Yāsōdha, while churning the curd, sang the praises of our Lord, in which all the famous Divine Leelas of our Lord enacted during His childhood, were remembered."

श्रीसुबोधिनी : एवं संसारव्यापृतिरपि भगवदीयानां भगवदुपगानार्थमेव जातेत्याह यानि यानीति.

उपनिबन्धनं स्वेनैव कर्तुं शक्यते, स्त्रीणामद्यापि तथासामर्थ्यात्. यानि प्रसिद्धानि भगवच्चरित्राणि; पूर्वमिह गोकुले वा शास्त्रतो लोकतश्च, तन्मध्ये यानीह प्रसिद्धानि, वीप्सया सर्वाण्येव. अनेन गानमेव मुख्यं न तु दधिमन्थनमिति ज्ञापितम्, अन्यथा शीघ्रं दधिमन्थने सर्वाणि गीतानि गातुं न शक्यानि स्युः. तस्य बालचरितानि स्वदृष्टानि चकाराद् गोपिकादिभिरप्युक्तानि. तस्य भगवतो बालचरितानि येषु तानि वा गीतानि चकारादन्यानि च. दध्नो नितरां मथनं यस्मिन् काले. भगवतो गुणगानस्य स एव कालो यस्मिन् काले क्रियाशक्तेराधिदैविकस्यापीन्द्रियं मथितं भवति. तदाह दध्नो नितरां मथनं यस्मिन् काल इति. ननु कथं तस्यैव कालस्य गाने हेतुत्वमिति चेत् तत्राह स्मरन्तीति, तानि गीतानि स्मरन्ती; तस्मिन्नेव काले गीतानां स्मरणं भवतीति ॥२॥

SRI SUBODHINI: Women can easily make fine songs from stories listened, with proper metre and rhythm. Even now, they have this inherent capacity in them. Mother Yāsōdha, sang now various songs on the Divine

Leelas of our Lord, enacted by Him at Gōkulam, along with the songs describing His Divine Leelas famous in the world and as per the scriptures. She sang all these songs with great faith and fervour.

From this, we have to understand that mother Yasōdha's main aim was to sing the praise of our Lord only, and the churning of the curd was an incidental task. If it were not so, Yasōdha would not have been able to sing, all these songs, with so much faith, liking and fervour. She had seen,, with her own eyes, the various incidents of our Lord's childhood life. Moreover, she was also in the know of our Lord's various other Divine Leelas (not seen by her) told to her from time to time, by the Gopis. Our Shri Mahāprabhuji explains the meaning of the word "and" (cha) given in this verse - to denote all the other different songs explaining and describing the Holy stories and Divine Leelas of our Lord.

Thus, when the curd was being churned, at the same time, the glory of our Lord is to be sung also. The purport of this is that, the power for action is with the hands; the presiding deity of the hands is Lord Indra and "curd" (DAHI) is considered as the "Indriya" (sense organ) of Lord Indra. Thus, by churning the curd, the sense organs of Lord Indra also is churned. Hence, during this churning process of the celestial (Lord Indra's) sense organs, the songs of the Divine Leelas of our Lord, also came to the memory of Yasōdha, and she, in the early morning, during the churning the curd, also sang the songs in praise of our Lord.

In the following 3rd verse, Shri Sukadeva says that the songs, which Yasōdha sang, during the churning of the curd, were nectarian in character (AMRITAROOPA),

through which she could not complete fully, the task of churning the curd. Hence, Yasōdha now concentrated more on the taking out of butter than concentrating her mind in singing the songs of praise of our Lord. Through this exertion, her body, which was intended for the service of our Lord, now got tired (got difficulty) and the Rasa or Relish, which our Lord wanted to enjoy (through her songs) got stopped; the deities who were to give rise to this Rasa or Relish, (for our Lord to enjoy) left that place; the loving devotion of our Lord got pain and the "liberated" also suffered sorrow.

क्षौमं वासः पृथुकटितटे बिभ्रती सूत्रनद्धं

पुत्रस्नेहस्तुतकुचयुगं जातकम्पं च सुभ्रूः।

रज्ज्वाकर्षश्रमभुजचलत्कङ्कणौ कुण्डले च

स्विन्नं वक्त्रं कबरविगलन्मालती निर्ममन्थ ॥३॥

VERSE 3 Meaning: "Yasōdha, with her beautiful eyebrows had tied her silken dress with chords in her waist; due to her love for our Lord, milk was oozing out of her breasts, and they were also trembling; Due to the effort made in the churning of the curd (as the chord has to be pulled up and down), the bangles in her hands and the ear-ornaments in her ears began to move about. In her lotus like face there was sweating and the Mālati flowers were seen falling out of her hairdo - in this manner Yasōdha was seen as churning the curd."

श्रीसुबोधिनी : एवं गानपरतया मथने क्रियमाणे गानस्यामृतरूपत्वाद् दधिमथनं न भवतीति गानस्य गौणभावं सम्पाद्य भगवद्भजनौपयिकं देहमपि पीडयित्वा भगवदुपभोग्यं रसमपि निरुध्य तद्देवतामपि निवार्य भौतिकीं क्रियां श्रमजनिकां भक्तिमपि पीडयन्तीं मुक्तानामपि क्षोभजनिकां क्रियां कृतवतीत्याह क्षौमं वास इति.

क्षौमं पट्टवस्त्रं, तदतिपिच्छिलं भवतीति तद्वाक्यार्थं सूत्रेण दोरकेण नद्धं क्रियते. उत्थिता सती मथनं करोति. मथनावेशाद् वस्त्रस्याप्यननुसन्धानमिव वक्तुं स्थूले कटितटे बिभ्रतीत्युक्तम्. कटिस्थौल्यात् मध्ये कृशभावेन बद्धं वासः परं न पतति. अयुत्तरणं वा ज्ञापयितुं वस्त्रादिसौन्दर्यं वर्ण्यते. तटपदेन चास्या गतिरूपत्वं नद्या इव प्रदर्शितम्. अनेनावश्यकशरीरापेक्षापि मथनार्थं परित्यक्तेति सूचितम्. पुत्रस्नेहेन सहजधर्मेणाधिक्यात् प्रेरितं दुग्धं बहिरपि निःसरन् न विचारवतीत्याह पुत्रस्नेहेति. दुग्धं यद्यपि स्रवति तथापि पुत्रस्नेह एव सुतो यत्र तादृशं कुचयुगं बिभ्रती. स्नेहे वृथा गच्छति सति तदभिमानिनी देवता भीता सती कुचयुगमपि कम्पयति, तादृशमपि बिभ्रती. अनेनाधिभौतिकाध्यात्मिकाधिदैविकापेक्षामपि त्यक्तवतीत्युक्तं भवति, चकारादन्तर्यामिप्रेरणामपि. नन्वेवमतिक्रमे भगवता रक्षकत्वेन स्थापितौ दण्डधरौ मृत्युयमौ कथं न तां दण्डितवन्तावित्याह सुभूरिति- शोभने भुवौ यस्याः. “भुवौ यम” इतिवाक्याद् भाव्यर्थमङ्गीकृत्य पर्यवसानात् शोभनभूत्वम्. रज्जोर्नेत्रस्याकर्षेण यः श्रमस्तत्सहितं भुजद्वयं तावत्पर्यन्तं चलन्ति कङ्कणानि ययोरेतादृशौ हस्तौ बिभ्रती. अनेन भक्तिमार्गः कर्ममार्गश्च तद्देवास्तत्रियमाश्च सर्वे क्लिष्टा इत्युक्तं, कुण्डले साङ्ख्ययोगं द्वयमपि क्लिष्टं; सर्वत्र बिभर्तीतिसम्बन्धः. चकाराच्छिरश्च जातकम्पमित्यनुवर्तते. एतदर्थमेव पृथङ्निर्देशः, अन्यथा स्तुतसकम्पकुचयुगमित्येव वदेत्. वक्त्रमपि स्वित्रं परमक्षोभात् स्वेदयुक्तं, निर्गतसारा भक्तिरप्युच्यते. कबरे केशपाशे सिद्धस्थानेषु विगलन्ती मालती यस्यां, कबरात् केशपाशात् सिद्धस्थानाद् विगलन्ती मालती यस्यामिति वा. मा लक्ष्मीरलं यस्मिस्तादृशा जगदतिक्रम्य वर्तत इति मालती ब्रह्मविद्या, सापि गच्छति. एवं प्रपञ्चासक्ता निर्ममन्थ. आकृतिमात्रवर्णनायां वैयर्थ्यं शुक्वाक्यविरोधश्च भवेत् ॥३॥

SRI SUBODHINI: The silken cloth always slips away from its place - Yasōdha was wearing her silken dress. They were slippery by nature. Hence she had tied the dress with her body, through a chord. Yasōdha started to do churning of curd by standing. She got so much immersed in this task, that she was not aware of her dress

- to describe this, it is specified in this verse, that Yasōdha was on the fat side and, hence the dress worn by her was not slipping.

Shri Sukadeva has described the beauty of her cloth to denote that Yasōdha had many servant maids and she could have called anyone of them to do this churning of curd. But, Yasōdha did not call anyone and hence it was not appropriate for her to do this task.

Our Shri Mahāprabhuji explaining the purport of the word "Tata" (banks) says that just like the river flowing between the two banks is always moving, in the same way Yasōdha was also seen always moving about. Due to this, Yasōdha did not notice that none should see her beauty - when she was doing this task. i.e. she did not know how to go about this, without being seen by others. Hence, she did not give any attention to her body, when she was doing the churning of the curd. She got so much engrossed in this task, that due to her love for the Lord, milk began to ooze out of her breasts, automatically. She did not pay any attention to this either. The milk which came outside was not milk, but it was her love for our Lord, as His mother. Seeing the "waste" of this love, the presiding deity of the breasts, made the breasts tremble, having got afraid! The presiding deity of the breasts is related to the "Blouse" worn by her, which keeps the breasts under it's control. But due to the increased love, when milk is seen more in the breasts, then the milk gets out automatically. Hence, the Blouse, due to fear, became loose and hence the breasts began to tremble. This is specifically referred to in this verse.

Yasōdha now, not minding all these, carried on with her work. Explaining the secret of this, our Shri Mahāprabhuji says, that Yasōdha now did not mind even

the spiritual, physical and the celestial forces. Explaining the meaning of the word "And" (cha) our Shri Mahāprabhuji says that Yāsōdha did not also respect, now, the Lord seated in her heart and His inspiration and promptings.

When Yāsōdha began to carry on with her work, without any anxiety and in an independent manner, why did not Lord Yama and death, give punishment to Yāsōdha, as they have been appointed by our Lord for this purpose only? The answer is given in the verse, through the word "beautiful eyebrows" which denote the qualities of Yāsōdha's mind. Yāsōdha's two "eyebrows" represent both Lord Yama and death. When the eyebrows were contracted then the onlookers got pain and stress. When the same are expanded and through these as there, is a "beautiful sight" then these pain and stress are removed. Now, these two punishing agents of our Lord viz. Yama and death, saw the properly and beautifully directed "eyebrows" and through a mere vision of this, everyone's pain and difficulties were removed. Then they thought, that they should not give any punishment. Moreover Yāsōdha also did not feel the stress of churning the curd, as her face was no longer looking brilliant.

Due to her pulling the strings, for churning the curd and due to the stress and efforts generated by this, the Bangles, which were worn on the wrists, came up to the hands and it looked as though she was wearing the bangles in her hands! Through this, it is explained that difficulties were experienced by the deities presiding over the path of Devotion and Action (Bhakti and Karma) as also the two paths themselves. The purport of this is that the two hands, which were pulling the string - the right hand represented the path of devotion and the left hand represented the path of action. In this churning of the curd, these are two different tasks being completed. (1) that

which is related to our Lord and (2) that which is related to the discharging of duties of Yasōdha's household as the wife of Nandagopa.

As the "works" related to our Lord is considered as the most important, this is attended to by the right hand (the path of liberation) i.e. the works related to our Lord gets fulfilled through the path of "liberation" (MUKHTI). As "works" related to the fulfillment of duties of a householder, are considered as "supplementary" (or lower), the same are performed through the left hand (through the path of action - Karma) i.e. actions fulfill the duties pertaining to the householders life.

The "bangle" worn on the right hand represents the discipline of the path of Devotion (Bhakti) and the "bangle" worn on the left hand represents the discipline on the path of action (Karma). These bangles were worn in such a way to show that those who are following the path of Devotion should follow the rules and discipline of this path and the same applies to the followers of the path of action, that, they should also follow their own discipline.

The ornaments worn by Yasōdha in her ears represented both the "Sāṅkhya" and "Yōga" systems. Both these were under stress and difficulties, as also all the other ornaments she had worn on her self.

In this verse the second "And" (cha) used denotes that her head was also trembling and her entire body was experiencing great difficulties and stress.

The head represents the celestial form of Brahma Lōka, and the hair on the head represents the souls who are "Jnānis and Mukthās" (those who have spiritual wisdom and also the liberated souls). Thus, as the head was also seen trembling, both the Jnānis and the Bhaktas also experienced pain and difficulties.

Yasōdha's face also experienced pain and was seen now with heavy sweating. Through this, it is said, that from Yasōdha, the essence of her Devotion to our Lord had parted away separately.

Yasōdha had bedecked her hair with the Mālātī flowers. Our Shri Mahāprabhuji explains that this is the actual place for the stay of realized souls. These Mālātī flowers represent the knowledge and wisdom of Para Brahman. These also, due to the attachment to the world, slowly fell down i.e. the wisdom of Brahman began to fade away.

Even after all the above, Yasōdha, deeply attached to the world, continued to churn the curd. If what is described in this verse is only pertaining to the "external beauty and form" of Yasōdha, then this surmise will contradict what has been spoken in the 4th verse by Shri Sukadeva. In the second verse, we saw, that Yasōdha was churning the curd, singing the praises of our Lord. At that time, no one got any difficulty at all and in the 3rd verse, Yasōdha's form and nature of action have been described.

Our Shri Mahāprabhuji has said that this "churning of curd" gave trouble and pain to everyone - the reason for this is that Shri Sukadeva will say, in the next (4th verse) that, our Lord stopped Yasōdha from this task of churning the curd and He did not allow her to continue this work at all! From this, we can understand, very clearly from the 3rd verse, that, this "act of churning of curd" described in the three verses, gave pain and difficulties to everyone, as the singing of the praise of our Lord became secondary and supplementary to the "household" tasks. Due to this, our Lord stopped Yasōdha from continuing further with this task.

This "secret" was appreciated by our Shri Mahāprabhuji, and hence, he has explained the real purport of these three verses to mean, that the Devotees who dwell only in the Divine Leelas of our Lord, will become "supernatural" (ALOUKIK). In other words, these Devotees become of the same Divine nature of our Lord. Yasōdha was established in the Divine Leelas of our Lord. Like in the head of our Lord, both the Jnānis and the Mukthās dwell, in the same way, in the head of Yasōdha, Jnānis and Mukthās dwelled, in the form of the hair.

After destroying Pūtana, our Lord had re-established all the children killed by her, in Himself. With a view to feed them with milk, like in the first instance, our Lord wanted to feed Himself and hence He stopped Yasodha from doing this difficult and strenuous task. This is described in the next verse. (His desire to feed Himself was only to satisfy the hunger of the children, inside Him).

तां स्तन्यकाम आसाद्य मश्नन्तीं जननीं हरिः।

गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन् ॥४॥

VERSE 4 Meaning: "Our Lord, came near to mother Yasōdha, who was churning the curd, as He desired to breast-feed Himself. With great love and increasing her attachment to Himself, He, stopped Yasōdha from churning further, by catching hold of the churning rod."

श्रीसुबोधिनी : पूर्ववद् भगवान् बालकानामर्थे स्तन्यकामः सन् श्रमं वारितवानित्याह तामिति.

आसाद्य निकटे गत्वा; नैकट्यदर्शनाभ्यां क्रियाज्ञानाभ्यामुभय-विधनिरोधसिद्धिः. **मश्नन्तीमिति** दध्ने विकृतत्वं, स्वस्यापि प्रयासः. **जननीमिति** निरोधावश्यकत्वं, तथाबुद्धिस्तेनैव कृतेति. **हरिरिति** सामान्यतोपि सर्वदुःखहर्ता

साम्प्रतं कर्तुरत्यन्तान्याभिनिवेशात् करणप्रतिबन्धमेव कृतवानित्याह गृहीत्वा दधिमन्थानमिति. मन्थानं दण्डं हस्तेन धृत्वा प्रीतिमावहन् न्यषेधमन्थननिषेधं कृतवान्. निषेधेपकाराकरणाया प्रीतिमावहन्निति- यथा तस्याः स्वस्मिन् प्रीतिर्भवति तथा कुर्वन्-

SRI SUBODHINI: Our Lord wanted mother Yasōdha to get "NIRŌDHA in Him, through both Jnāna and action (spiritual wisdom and karma), and hence, He came near to her and gave her His Holy Vision (Darsan). By coming near to Yasōdha, our Lord blessed her with "NIRŌDHA" through the "action" (KRIYĀROOPA) being stopped. Yasōdha now began to breast-feed Him and through His Holy Vision, our Lord blessed her through "NIRŌDHA" of her Jnāna (spiritual wisdom). This made her attachment and love for our Lord, deeper. Due to this love and attachment, she got immersed in the ineffable beauty of our Lord's lotus-like face. (This will be described in the 5th verse).

Yasōdha was busy at that time, churning the curd. Our Lord thought that allowing Yasōdha to continue with this task, will make not only the curd, bad but also will increase the pain and difficulties for her. "If I were to stop this work, through catching hold of the churning rod, then I will also get difficulties and stress. But Yasōdha is treating Me, like her own son as I have inspired in her mind the "Bhava" or attitude, that I am her son. Hence, she is my beloved mother, when I am "Hari" myself, I am supposed to remove everyone's pain and sorrow and hence I should, certainly, remove the pain and sorrow of my mother. Hence, I should first remove her attachment to this world and bless her with Total and Pure devotion to Me (NIRŌDHA)". Thinking in this way, our Lord Shri Krishna caught hold of the churning rod - in such a way,

He caught it, that, instead of getting upset and angry mother Yasōdha was only pleased and her attachment and love for our Lord, got only increased immensely.

सर्वाङ्गं चालयन् हस्तौ पादौ चैव विचालयन्।

मुखाब्जं मधुरारावं बिभ्रत् कृष्णः समागतः ॥ (१) ॥४॥

KĀRIKA 1(4) Meaning: "Moving all His Divine parts, specially moving and waving His hands and Holy feet, with incoherent but sweet words and with lotus-like face, our Lord came" (to Yasōdha).

Commentary: Our Lord, with a view to stop His mother from churning the curd, had to catch hold of the churning rod. Our Lord, also, thought that mother will get angry and upset by doing so. Hence, He thought "let me go to My mother, in such a way and manner, that my mother will not get very much upset at all on my catching hold of the churning rod, and let her forget my mischievous act and, instead, appreciate on seeing My innocent cleverness and get pleased - through which, let her love me more."

Our Shri Mahāprabhuji is this Kārika, has described our Lord's cunning cleverness and wavering mind, when our Lord was going near to His mother, He went swaying Himself slowly, like an experienced dancer - waving all His parts in a dexterous way - and when He came near to His mother, He began to show a "special" way of swaying His Hands and Holy Feet - to impress His mother and make her cheerful! He gave an inkling to His mother, that He was very tired "Please take me immediately to your lap" - thus speaking sweet but incoherent words, He attracted and infatuated His mother - came near to His mother.

Our Lord, now, created so much love in her heart for Him, that Yasōdha gave up her attachment to this world and began to breast-feed our Lord. This is described in the next verse.

तमङ्गमारूढमपाययत् स्तनं स्नेहसुतं सस्मितमीक्षती मुखम्।
अतृप्तमुत्सृज्य जवेन सा यथावृत्तिच्यमाने पयसि त्वधिश्रिते ॥५॥

VERSE 5 Meaning: "Mother Yasōdha, now, began to breast-feed our Lord, who had got and sat on her lap. At that time, Yasōdha was intensely watching the sweet smile in His lotus-like face. At this time, noticing (that the milk, kept for boiling may get lost), she got up very fast to remove the milk vessel, from the fire, leaving our Lord, who was unsatisfied, at that place."

श्रीसुबोधिनी : भगवता प्रीतिर्जनितेति भगवदर्थं प्रपञ्चासक्तिं परित्यज्य स्तनं पायितवतीत्याह तमङ्गमिति.

स्वयमेवाङ्गमारूढमीषदुत्थितं स्तनमपाययत्, यथा सा विमुच्य न गच्छति तदर्थमङ्गमारूढो दैत्यानाक्रमयितुं च. स्नेहसुतमिति नास्याः स्तनपानजनितोपि क्लेशः. यद्यपि मोहितायाः प्रपञ्चासक्तिर्महती, गृहे च बहु कार्यं, दास्यश्च न सन्ति, तथापि मन्दहासयुक्तं मुखं पश्यन् यथायत्, इदानीं स्थित्यर्थं मोहनं पूर्वमोहनस्य सङ्कोचश्च. एव निर्बन्धेन स्थापितापि दोषवशात् त्यक्त्वा निर्गतेत्याहातृप्तमुत्सृज्येति-न-तृप्ता यस्मिन् प्रतिबन्धं कुर्वाणमप्युत्सृज्योर्ध्वं त्यक्त्वा जवेनातिवेगेन सा पूर्वोक्ता प्रबलप्रपञ्चा ययौ उद्देश्यपर्यन्तं गतवती. गमने लौकिकमावश्यकं कार्यमाहोत्सिच्यमाने पयसीति-अधिश्रितेनौ स्थापिते पयस्युत्सिच्यमाने विष्यन्दमाने सति. विष्यन्दनं द्रव्यनाशकं दोषजनकं च. तुशब्दः प्रक्रमान्तरमाह- भगवदनुरोधेन यथा मन्थानं परित्यज्य भगवदनुरोधं कृतवती मथनाविरोधेनैवं भगवदनुरोधेन दुग्धोत्तारणं न कृतवती किन्तु भगवदनुरोधं परित्यज्यैव कृतवतीति ॥५॥

SRI SUBODHINI: Our Lord, increasing the love of Yasōdha to Him, had Himself got up and sat on her lap, through which, milk began to ooze out of mother's

breasts, due to her love for the Lord. She now began to breast-feed Him and our Lord began to enjoy His feeding. Why did He, Himself, got on to her lap? He could have fed Himself by sitting on the ground. Answering this, it is said, that the Lord had inspired so much love in Yasōdha's heart, that, she was herself going to lift our Lord and place Him on her lap- but our Lord, preempting this, Himself got on to her lap-why? He had decided to destroy all the demons by staying on this earth (or on the ground) and the lap of Yasōdha was the celestial earth or ground. From this, we have to understand that when the soul or *Jiva makes his own heart a celestial one (Divine), then the Lord, on His own, comes and occupies this heart, out of our Lord's love and compassion.*

When a child feeds himself from his mother, then the mother does get some pain; but Yasōdha never got any pain at all because the milk was oozing out by itself, through her love for our Lord. Hence there was no difficulty caused for the mother and our Lord also was able to feed Himself, without having to put any effort for it.

But mother Yasōdha, who was infatuated in many ways, was also attached to the world and she thought that, she had so many unfinished worldly duties to perform. The servant maids in the house had gone out for some other works. Even when, there was so much work to do, mother Yasōdha breast-fed our Lord. The reason for this was not only her love and attachment for our Lord, but she was now fully attracted and immersed in His sweet smile and lotus-like face. Our Lord also attracted Yasōdha, through His soft and sweet smile so that she will not go away from Him, and continue to feed Him.

The "infatuation and attraction" created by our Lord, in the mind of Yasōdha, it appears, was far more effective than the one created by the Lord (as referred to in the 8th chapter) i.e. this infatuation put to shame, the infatuation and attraction, created in her mind, by the Lord earlier. But, our Lord, through His winsome smile was able to stop Yasōdha. But as "infatuation and attraction" has blemish and defect in them, Yasōdha, who was very much attached to the worldly duties, even before all the boys stationed inside our Lord, were fully satisfied with the feeding of milk, put our Lord, on the ground, in an abrupt manner, from her lap. She quickly went away to the kitchen, where she had kept milk for boiling and she ran away to save this milk from flowing into the fire! She was so 'worldly' now that her attention was to save the milk from being lost! The word used here in this verse (Tu) denotes, according to our Shri Mahāprabhuji, that Yasōdha did not treat our Lord, in the same way, as she had done earlier, when she had taken our Lord for feeding Him as per His desire in her lap, giving up her work of churning the curd. Here, she acted in the opposite way. How? It was our Lord's wish that He continues to feed Himself, on the lap of His mother and Yasōdha, instead of following His desire, acted against His will and ran away to look after the boiling milk! That is why, Shri Sukadeva, with a view to make clear this changed attitude of Yasōdha, has used the word "Tu" in this verse.

स जातकोपः स्फुरितारुणाधरं सन्दश्य दद्भिर्दधिमण्डभाजनम्।
भित्त्वा मृषाश्रुर्दृषदश्मना रहे जघास हैयङ्गवमन्तरङ्गतः ॥६॥

VERSE 6 Meaning: "Our Lord got very upset with this; His red lips began to get twisted; false tears began to flow from his eyes; He clenched His teeth and broke

the earthen pot (used for churning the curd) with a rock. Then He went to a lonely corner of the house and began to eat butter."

श्रीसुबोधिनी : ततो बालकानामतृप्तत्वाद् भगवान् जातकोपो जातः, यतः स बालकरक्षकः. बालकरक्षाप्रतिघाते भक्तिमार्गावेशेन वैषम्यादकस्मादेव क्रोधो जातः; स्थित एव निमित्तवशादुद्गतः. ततः कोपो यशोदां मारयिष्यतीति लोभं तद्वत् भाण्डं च स्फोटितवानित्याहाधरं दद्विस्सन्दश्य दूषदशमना दधिमण्डभाजनं भित्त्वेति. अधरस्य दंशे हेतुः स्फुरितारुणेति-स्फुरितोरुणवर्णश्च जात इति. लोभाद् भावत्परित्यागे लोभस्यैवापराधो भवति. तदा लोभ आधिदैविको यशोदां मारयितुमाध्यात्मिकं वा स्वयं विज्ञापनार्थमागतः. तदा स्फुरणं जातं, तत् त्रयं निवारणीयम्. रजोगुणश्च प्रादुर्भूतो जातस्त्रयमुत्पादयितुं भिन्नं; तदुभयमपि निवारयितुमोष्ठदंशः. दन्ताः स्नेहकला यशोदानिष्ठाः, तैस्तेषां निवारणं कृतम्. अनुकरणं तु स्पष्टमेव. दधिमण्डस्तक्रं, तदाधारभूतं भाण्डं; नवनीतं तु भिन्नं जातमस्ति. ततो दूषदशमना दूषत्सम्बन्धिकुट्टनपाषणेन भित्त्वा. दैत्याविष्टेव सा निर्गता. तेषां दैत्यानामाधिदैविकानां यज्ञायुधेनैव जनितशब्देन निवारणं कर्तव्यम्. तत्र महति शब्दे क्रियमाणे भाण्डमेव भिन्नम्. एवमुपकारं कृत्वा मृषाश्रुजातः, दधिमण्डभङ्गेऽपि दोषसम्भवात्. यद्यपि स्वतः कृतभङ्गे दोषो नास्ति तथापि रुद्रः समागत इति लोके ज्ञापयितुमश्रूण्यवर्तयत्, अन्यथा भाण्डेदेवताया भङ्गो न स्यात्. अश्रूणां कार्यं च रजतादि, नैमित्तिकं च, तदुभयाभावात् मृषाश्रुत्वं, यशोदाया नाशशङ्कया वा. तथापि रक्षकः स्वयमित्यश्रूणां मृषात्वमेव. वस्तुतस्तु भाण्डे दैत्य आविष्टः, तद्विधार्थमेव तत् कृतवान्. ततस्तस्याः श्रमः सार्थको भवत्विति हैयङ्गवं रह एकान्ते बालकार्थं जघास, जहारेति वा. स्वस्यापि भक्षणं प्राप्स्यतीत्यन्तरङ्गतो भेदं प्राप्तवान्. ततः प्रभृति ते भिन्नाः कृताः, गृहमध्ये गतः, तत्राप्येकान्त आधिदैविकदैत्यानामगम्यस्थाने बालकार्थमेव जघास भक्षितवान् ॥६॥

SRI SUBODHINI: Our Lord had desired to drink milk from Yasōdha, only with a view to satisfy the children, stationed inside Him. Now, these children were not fully satisfied. Mother Yasōdha, without understanding this, went away quickly to save the boiling milk!

Our Lord became angry due to the children being left, unsatisfied, as our Lord is their protector. The children were left unprotected due to this action of Yasōdha and due to this, difficulties arose, for the children.

At this time, due to the necessity to protect His devotees (in this path of devotion, the Lord protects His devotees, who have surrendered to Him - as the Lord considers this, as His first duty and as the Lord is very partial to His devotees). Our Lord got, accidentally, anger. Due to this action of Yasōdha, the anger which was in Him, came to be exhibited outside. This anger could have caused the death of Yasōdha. But as the Lord's action was not to do this, as He understood that Yasōdha's action was not caused by any "blemish" in her, but due to "attachment to property/wealth" (LŌBHA) - hence, He decided to destroy this LŌBHA only - attachment to wealth! This attachment was in the pot of curd now, hence our Lord broke it with a stone.

At that time, the "celestial" LŌBHA or attachment to property (the celestial "LŌBHA" is the desire of the Lord to satisfy the children, situated, inside Him, through continued breast-feeding), with a view to destroy the wordly LŌBHA (Yasōdha's desire to protect the boiling milk is this Adhyātmik Lōbha - wordly LŌBHA) came to pray to our Lord. This made the lower lip of our Lord, get inspired and twisted. Our Lord, made it quiet by the clenching of His teeth, due to which, the lower lip became very red.

Our Lord did not want to pay heed to the prayer of the celestial LŌBHA or desire (that Yasōdha be killed and her "Adhyātmik Lōbha" be also destroyed), as these

actions of our Lord would have prevented Him, from enacting His future Divine Leelas. Hence there arose the necessity to attend to these three actions/tasks.

Hence, our Lord, inspired "Rajas" (dynamic quality) to raise and this gave rise to three different tasks. Viz. (1) Yasōdha is blemish-free. (2) Yasōdha's "LŌBHA" is not for herself but it was for the Lord's sake that she wanted to save the milk from being destroyed, as this was kept for His use. (3) She went away only to save the milk intended for the use of our Lord. Now our Lord wanted to stop all these three also.

With a view to stop all the above actions only, our Lord had pressed His lower lip with His teeth, which exhibited the love of Yasōdha for Him. He now stopped both the functions viz. the "celestial Lobha" and the tasks of the Rajōguna (as referred to in the above paragraph). [TIPPANI: Yasōdha went away to save the milk after leaving her son. The real reason was that there was a demon who had ingressed, in the form of this love and attachment and this milk was the demon. This demon was made to run away, by our Lord, through an instrument used in the fire sacrifice. On hearing the breaking of the pot, the demon ran away and Yasōdha, then, remembered about her son, our Lord.]

This pot of buttermilk and butter, our Lord broke with the use of the rock and the buttermilk came out of the pot in the same manner as a demon, who has ingressed onto to a human being comes out of his body! A loud sound ensued and the demon fled away (See TIPPANI as above for explanation).

In this manner, after doing this act of welfare for Yasōdha (making the demon run away) our Lord, making

a big show of Himself, began to shed false tears, as He knew that there is a blemish, when the pot of curd also is broken. Of course if the pot only is broken, then there will not be any blemish. But our Lord had got anger and with a view to show to the world, He got also tears in His eyes and without anger, He would not have broken this pot. The tears were false. The Holy Vedās say that the tears of our Lord become "silver" and "gold" -but this did not happen now. From this, we can understand, that these tears were false. Moreover these tears were not also shed, at the thought of "would be death" of Yāsōdha - as this will also not happen, as our Lord, who is the protector of everyone, was now present to protect Yāsōdha also. Hence it can be safely concluded that these tears were just false and intended to be a "show". Of course the real truth is that, in the pot of buttermilk there was a demon and our Lord had broken the pot only with a view to kill him.

After enacting His Divine Leela, in this manner, our Lord, thought that His mother, had, with great difficulty churned the curd, to take out the newly-formed butter, (NAVANEETAM) and He wanted to appreciate and reward Her efforts. So, He came to a lonely place, and with a view to satisfy the hunger of the children, who were stationed inside Him, He, began to eat the butter (or He consumed this butter for the sake of the children who were inside Him). Perhaps, He thought, that if He takes the butter, inside, then He will also get the chance to taste this newly-taken butter?

(**PRAKĀSH:** Whatever is offered to our Lord, with Pure Devotion, our Lord eats/consumes/uses them. In the coming Divine Leelas, our Lord will eat actually.)

From this, we may also understand that the Lord

made a difference between Himself and the boys, situated within him; in other words, from this time onwards, the Lord had divided to separate them, from himself. Our Lord, went to a lonely corner and knowing that the celestial demons, will not come there, began to eat the butter, for the sake of the children situated inside him. (TIPPANI: So that, mother Yasōdha will not get upset with him, the Lord, sat in a lonely corner and began to eat the butter)

What happened, afterwards, is explained in the next verse.

उत्तार्य गोपी सुशृतं पयः पुनः प्रविश्य सन्दृश्य च दध्यमत्रकम्।
विलोक्य भग्नं स्वसुतस्य कर्म तद् जहास तं चापि न तत्र पश्यति ॥७॥

VERSE 7 Meaning: "After taking out the vessel, containing the boiling milk, Yasōdha got the milk properly cooked and cooled down. Then she came back to the place, where she was churning the curd earlier. She saw there, the broken pot and realized that her son had done this mischief and began to laugh as she could not see our Lord around".

श्रीसुबोधिनी : ततो यज्जातं तदाह उत्तार्येति.

पयस्तु सुशृतं सम्यक् पक्वं तदुत्तार्य भूमौ स्थापयित्वा पुनः सुशृतमिति प्रथममुत्सेक उत्तार्य पुनरधिश्रित्य ततः शृते पुनरुत्तारितवतीत्यर्थः प्रविश्य मथनस्थानं, अनेनाङ्गणे पयोधिश्रितमिति ज्ञायते. बहिर्गृहे मन्थनं, तदृहं प्रविश्य सन्दृश्य च दध्यमत्रकं भग्नममत्रकं भाण्डं सम्यग् दृष्ट्वा, कर्तृकरणकर्मणां याथार्थ्यं, चकारात् नवनीताभावं च दधिमण्डप्रवाहं च. ततस्तत्कर्म स्वसुतस्येति च सन्दृश्य सम्यग् ज्ञात्वा लौकिकाविष्टचित्ता दैत्यानां निवारणात् जहास हास्यं कृतवती, न तु क्रोधम्. भगवांश्चेत् तत्रैव तिष्ठेत् न किञ्चित् कुर्यात्. तदा स्वस्यैवापराध इत्यतृप्तपरित्यागात् तूष्णीमेव तिष्ठेत् ॥७॥

SRI SUBODHINI: Expressing the "secret" meaning of the word "again" (PUNAHA), our Shri Mahāprabhuji says that, the milk had got boiled only once. She took out the vessel and after putting it on the ground, again placed the vessel on the stove, so that the milk will get properly cooked, (i.e. she spent some time in the kitchen- she took her own time, leaving the Lord) and got cooled down.

Yasōdha, then, came back to the place where she was churning the curd, earlier, and she saw there the broken pot of the buttermilk. The word "And" (cha) used in the verse, as per our Shri Mahāprabhuji, denotes, that she did not see any butter at all but saw the flowing buttermilk! She also understood, immediately, that all this has been done by her own son! She, thus understood all the aspects of the (i.e. full knowledge) Doer, the action and the instruments for this action - through this knowledge, Yasōdha became more "worldly". As the Lord had already made the Demon from the pot, run away, Yasōdha got, now, only a sense of merriment and not anger at all! [NOTE: In this "buttermilk" a demon had hidden himself and the Lord had broken the pot, so that this demon will run away. When this demon was got rid of, Yasōdha got, in her heart, intense motherly love for our Lord - that "my son is indeed very clever" - due to this, instead of getting angry with our Lord, Yasōdha got great merriment and began to laugh.]

Our Lord, now, wasn't seen there. Yasōdha would not have laughed out, if she had seen our Lord, at the place of His clever action of mischief. Yasōdha had also, by now, understood her mistake, that she had left our Lord, without satisfying His hunger. Our Lord, in turn, was interested in removing Yasōdha's strong attachment to this "worldly" knowledge. Our Lord also wanted to understand

whether this knowledge in Yasōdha is stable or not. He desired to inspire in her the attitude or Bhāva of Tamas and for this sake, He had gone away into a lonely corner of the interior of the house.

Our Lord, then, using the mortar (wooden threshers for grains), took away the butter, kept in a pot at a higher place (the butter which was taken out of the churned curd by Yasōdha earlier) and began to distribute to the monkeys, who had gathered around Him, as this butter had the ingress of the demon, who was hiding in the pot earlier. This butter was not worthy of being eaten by our Lord, and hence, He fed this butter to the monkeys as they are also cruel creatures with violent teeth (like the demons).

The "butter" kept in the pot kept at the higher place (kept in a basket hanging through the ropes/strings from the ceiling of the roof) represents the "strings of death" (of Lord Yama) - in the Vedās it is written that "these strings" of pots stored in this manner are the "strings or chords usually used by Lord Yama - our Lord had turned, upside down, the mortar, and with a view to remove the blemish from this mortar, our Lord stood on it, like the "Yagnapurusha" (Lord of the fire sacrifice) ready to place and ignite the Fire (for the sacrifice). He gave away, all the remaining butter to others, so that they can get peace of mind.

Yasōdha, came there and saw our Lord performing this type of Divine Leela. The same is described in the next verse.

उलूखलाङ्घ्रेरुपरि व्यवस्थितं मर्काय कामं ददतं शिविस्थितम्।
हैयङ्ग्वं चौर्यविशङ्कितेक्षणं निरीक्ष्य षश्रात् सुतमागमच्छनैः ॥८॥

VERSE 8 Meaning: "Mother Yasōdha saw now our

Lord (her son) distributing, at His will, butter, taken out by Him, from the pots kept in baskets, hung from the ceiling, standing on the upside down mortar, to the monkeys. He was also seen with the eyes, doubtful and afraid, due to His own inner anxiety of having stolen (the butter). Yasōdha seeing her son, in this way, slowly came behind Him".

श्रीसुबोधिनी : भगवांस्तु रूढं तस्या लौकिकज्ञानं दूरीकर्तुं दृढमिति ज्ञापयितुं वा तस्यास्तामसभावोत्पत्त्यर्थं ततो गतः. तत्र च गत्वा पूर्वमपि दैत्यावेशेन यत् सम्पादितं हैयङ्गवादिकं तदपि शिष्ये स्थितं कामं यथेच्छं मर्कटाय प्रयच्छति. मर्कटोपि दंष्ट्रित्वात् क्रूरजन्तुर्हैयङ्गवमप्यनुपयुक्तं शिष्यं च निवर्तयतिपाशः स्वयं चोलूखलाङ्घ्रेरुपरि व्यवस्थितो भवति. उलूखलं विपरीतं कृत्वा तत्र स्थितः. तेषां दोषनिवृत्त्यर्थं यज्ञपुरुषो भूत्वा "सुपर्णचयन" इव स्थितः. अग्नेर्नाभिरूपत्वादुलूखलस्य तदुपरि स्थितः स "त्रितिरिक्तमतिरिक्ताय प्रयच्छति रिक्तस्य शान्त्यै." ततो यशोदा अन्तःप्रविश्य तथाभूतं पुत्रं दृष्टवतीत्या-होलूखलाङ्घ्रेरिति. पूर्वं तत्र भगवददर्शने मर्कटोपि न दृष्टस्तेन शङ्कापि, अतोन्वेषणमपि कर्तव्यं, अन्वेषणे पुनश्चित्तं भगवत्परं जातमिति भगवन्तं दृष्टवती. दोषाणामप्रयोजकत्वज्ञापनायोलूखलं विपरीतं कृतं तदा सुपर्ण एव विपरीतः कृतो भवति. अतः सर्वदोषनाशकाग्नेरपि यत्र वैपरीत्यं तत्र दोषाणां किं वक्तव्यमिति ज्ञापितम्. काममिति यथेच्छं, सन्देहाभावाद् देयमेव तत्. हां गोः सम्बन्धि हैयङ्गवं पूर्वकालगोसम्बन्धि नवनीतम्. चौर्ये जाते विशङ्किते ईक्षणे यस्य. भगवता चौर्यं कृतमस्ति; तस्याश्चौर्यदोषनिवारणाय सर्वपतिरपि तथाभावोत्पादनाल्लोकानुसारेण नवनीतहरणं चौर्यमित्युच्यते. तत्र दोषदृष्टौ तस्या ज्ञानं कालेन नाशयत इति विशेषाकारेणा वा शङ्कितमीक्षणं यस्य तथा भवति. चौर्यविशङ्कितायां वेक्षणं यस्य. उभयथापि तस्या ज्ञाननाशशङ्का. तादृशं स्वयं निरीक्ष्य सुतं पश्चात् पृष्ठभागे पृष्ठे च पश्यन्ती पापदृष्टिः शनैरागमत् ईषन्मात्रमागतवती, न हि पापदृष्टिः शीघ्रमागन्तुमर्हति ॥८॥

SRI SUBODHINI: In the same way, at first, Yasōdha was unable to see our Lord, the monkeys were also unable

to see our Lord. Hence, Yasōdha got a doubt in her mind and she decided to search for Him. She now, with this thought, became interested and attached to our Lord. No sooner, her mind became, loving and remembering our Lord, our Lord showed Himself up i.e. she was able to see our Lord. The "blemish" in her, now, did not put any obstacle in the way of Yasōdha seeing our Lord. The "blemish" in her was ineffective in preventing her from seeing our Lord. That is why, it is referred in this verse, that the Lord had made the mortar, topsy turvy - meaning that when the Fire, which can mitigate all defects, has itself now become topsy turvy (i.e. the mortar - please see earlier that this was compared to the Fire (Yagna) in the Vedās) - and when nothing else, will be permitted to take place, by our lord how can her little "blemish" be effective?

The word "Kāmaṁ" (desirous) used in this verse, denotes that our Lord was giving, as per His own sweet will and desire, as He had no doubt that no one will dare stop Him from giving - as He considered Himself as the real "Swāmi" (owner) of everything in this universe. This butter has been taken out, a little while ago and is not "newly taken" butter. But, as our Lord is the real master and owner of everything, He cannot be regarded as a "thief" - but from the "worldly" point of view, this act will definitely be considered as equivalent to "stealing" (CHORI). So our Lord began to act and in the verse, reference is made to this fine art practiced by our Lord viz. due to this "stealing" our Lord had now, eyes, with, both doubt and fear, and the reason for this, was, after all, "Bāla Bhāva"-due to His childhood! Hence, the blemish due to this also will be removed by Time (Kāla) only (i.e. when He grows up). The purport is, that Yasōdha was

always thinking of our Lord, only as a child. Hence, she considered Him as innocently ignorant. It is possible that an ignorant child can and do steal various things and when Yasōdha, understands the reality of divinity of our Lord, then all types of "blemish" will automatically be warded off by itself. Our Shri Mahāprabhuji explains the significance of this - that there are two meanings for the words used in this verse (eyes expressing doubt and fear of a special nature due to the anxiety created by the act of "stealing"). (1) Due to the anxiety created by the act of "stealing" our Lord became full of fear and His eyes showed this fear. (2) When someone thinks in his mind that the "Lord is a thief" - then the Lord will be seeing him. In this manner, Yasōdha might take any of these meanings, and due to this, (ignorance and wrong understanding), her appreciation of our Lord's reality got destroyed and she began to see "blemish and defect" in our Lord. She now regarded her son as a "thief" and after seeing Him, through her own eyes "stealing", she came from behind our Lord, very slowly. *Explaining this further, our Shri Mahāprabhuji says that by seeing "blemish and defect" in our Lord, Yasōdha became "sinful". Hence, she could not come "before" our Lord - as a sinner can never come before our Lord - face to face - and they also cannot come to our Lord quickly - hence reference is made for her slow pace to come behind our Lord!*

Our Lord understood, that Yasōdha was coming behind Him and having concluded that, being sinful, she was not entitled to touch Him at all - so He went away from that place and this is explained in the next verse.

तामात्तयष्टिं प्रसमीक्ष्य सत्वरस्ततोवरुह्यापससार भीतवत्।
गोप्यन्वधावन् न यमाप योगिनां क्षमं प्रवेष्टुं तपसेरितं मनः ॥९॥

VERSE 9 Meaning: "On seeing a stick in Yāsōdha's hand, our Lord quickly, got down, from the mortar and ran away from that place, like a coward. Then Yāsōdha, ran after our Lord, with a view to catch Him - who, cannot, even be approached near, by the noble Mahātmās and Yōgīs, whose minds have become pure, due to intense penance."

श्रीसुबोधिनी : ततस्तां दृष्ट्वायोग्या स्पृष्टुमिति ततो निर्गतवानित्याह तामात्तयष्टिमिति.

यष्टिरत्र गोवत्सनिवारिका, तस्या भगवत्यपि वत्सबुद्धिर्जाता. आत्ता गृहीता यष्टिर्यया. दर्शनादेव न पलायितवान् किन्तु तस्या अन्तर्गतं बाह्यं च भावं प्रकर्षेण सम्यग् दृष्ट्वा नैकट्यमपि नार्हतीति ज्ञात्वा तद्दोषपरिहारार्थं त्वरासहितस्ततोवर्ह्यापससार प्रतिमुखतयैव पलायनं कृतवान्. तस्या दोषेण स्वस्मिन् स्थितबालकामपि दोषो भविष्यतीति ज्ञापयितुं दृष्टान्तमाह **भीतवत्-** यथा भीतस्तदपकारं स्वस्मिन् जानाति तथा भगवानपि तद्दोषं स्वस्मिन् विचारितवान्. अनेनैव न भीत इति ज्ञापितम्. सापि **गोपी**, अतोऽन्वधावत् अनुपश्चाद् धावनं कृतवती. तस्या अविवेकं प्रकटयितुं शुको भगवन्तं विशिनष्टि- **यं** भगवन्तं **योगिनां** सिद्धयोगानां निवृत्तदोषं **मनस्तत्रापि तपसेरितं** प्रेरितं धर्मेण संस्कृतमपि **प्रवेष्टुं नाप** न प्राप्तवत्. अत इयमप्यर्थादेव न प्राप्तवतीत्यर्थः ॥९॥

SRI SUBODHINI: Yāsōdha thought that our Lord was like a calf, and she now took a stick, (which is usually used to tame the cows and calves) in her hand. On seeing such an Yāsōdha, our Lord, now, understood both her inside and outside attitudes (Bhāva) - that it was full of blemish of seeing the Lord as a "thief" - and hence - not fit for even coming near to Him! (Let alone touch Him!). Hence He ran away. He did not run away, due to the stick seen in Yāsōdha's hand. The second reason for our Lord running away was, that our Yāsōdha was His

mother. (If He did not run away, Yasōdha will commit a greater sin viz. of beating Him - our Lord wanted the mother to be free of this sin - LĒKH).

Now the Lord, once again, decided to remove her blemish. So our Lord, jumped from the mortar, ran away in such a quick manner, that the "sinful" Yasōdha could not even see His lotus-like face. Our Lord also did not see her face, as He thought that, due to this "sinful" attitude of Yasōdha, it is possible that, even the children, stationed in His body, may be punished by Yasōdha and they may also suffer due to no fault of theirs!

Our Lord, acted like a coward-but here the difference is, that he was fully aware of the "sinful" nature of Yasōdha and He was acting as one, who was afraid. Yasōdha was also a Gopi only (of a limited intellect) as she stayed in the village. Due to ignorance, she ran after our Lord.

Shri Sukadeva now speaks about her "lack of knowledge or discrimination" (AVIVĒKATA) and gives an example in this verse. He says that Yasōdha was trying to catch our Lord, who cannot even be touched by the mind of Mahātmās and Yōgīs who (1) have done penance of Yōga for a long time to reach our Lord (2) whose mind has been purified, due to the removal of all types of blemish (3) goaded by penance, purified through the practice of "righteousness" (Dharma) - But now Yasōdha's action can be considered only as "foolish" i.e. lacking discrimination, that, she was attempting to achieve something which even great Mahātmās cannot attain to!

In the following verse, it is explained that, even if the sincere and true devotees, see our Lord, with the eyes of "blemish or defects", they also lose the opportunity of

attaining our Lord. But, our Lord, who is very loving and fond of His devotees, blesses them also, with His Grace, through which they attain our Lord. (Like here, our Lord will show His Grace to Yasōdha, who saw blemish and defects in our Lord and the Lord, eventually, allowed her to touch Him).

**अन्वञ्जमानां जननी बृहच्चलच्छ्रोणीभराक्रान्तगतिः सुमध्यमा।
जवेन विस्रंसितकेशबन्धनच्युतप्रसूनानुगतिः परामृषत् ॥१०॥**

VERSE 10 Meaning: "Yasōdha, of beautiful waist, with big and trembling breasts, had to stop from going behind our Lord (to take rest). Due to her running fast, her hair was seen disturbed and flowers were seen falling from her hair. She now came behind our Lord and caught hold of Him".

श्रीसुबोधिनी : एवं भगवति दोषदर्शने भगवदीयोपि भगवन्तं न प्राप्नोतीत्युक्तं, तादृशोपि भगवान् कृपां करोतीति भगवत्कृपया भगवन्तं स्पृष्टवतीत्याहान्वञ्जमानेति.

प्रतिकूलोपि भगवदर्थं श्रमः सार्थकः. श्रोणी अन्वञ्जमाना श्रोण्योराकर्षणं कुर्वन्ती रथाकर्षणे बलीवर्दवद् भाराक्रान्तगतिर्जाता, भरेण भारेणाक्रान्ता गतिर्यस्याः; दुष्टा गतिभरिणैवाक्रान्ता. ततो बुद्धिरपि दोषादेर्निवृत्ता गमनार्थमेव प्रवृत्ता, तदाह सुमध्यमेति. जननीतिवचनात् सदुग्धयोः स्तनयोरपि भारः सूचितः, जननीत्वाच्च न वर्णितः, वस्तुतस्त्वजननी; जननी न काचिदप्येवं करोति. सुमध्यमेत्यनेन मध्ये भक्ता बहिव्यामोहिता, परं दुष्टभावाद् भारेण गत्याक्रमणमुक्त्वा शोभनमध्यभावं वदंस्तस्या दोषाभावं गुणं चोक्तवान्. अभिमानाभावार्थं चाह जवेनेति- वेगेन विशेषेण स्रंसितानि केशबन्धाच्युतानि प्रसूनानि तेषामनु पश्चाद् गतिर्यस्याः. पुष्पाण्यपि सङ्गे चलन्ति. प्रकृष्टा सूना येषां तानि प्रसूनानि. उत्तारणमात्रेणैव ते नश्यन्तीतिदेवाद्यर्थं च तेषां सूना, तान्यपि बद्ध्वा स्थापितवती. तानि च पुनः केशबन्धाद् विगलितानि. उत्पत्तिप्रलयौ तदधिष्ठात्र्यौ देवते च तत्रैव सम्बद्धे, तद्रूपाणां च बन्धनं यत्र, ततस्तु मुक्ता

न पुनर्जन्मभाजः. ततो मोक्षश्च भगवदर्थक्रियया. अतः केशानामपि बन्धविमोचकस्तत एव विस्रंसितः केशबन्धस्ततश्चयुतानि प्रसूनानि. एतस्या दोषाभावो गुणो मुक्तानुगतिश्चेति धर्मत्रयेण भगवन्तं परामृषत् परितो धृतवती, आलिङ्गितवतीत्यर्थः ॥१०॥

SRI SUBODHINI: If someone does efforts, on the wrong basis, but only with a view to attain our Lord, then this effort also succeeds and they also attain our Lord - as the motive and aim is our Lord only. Like a bull latched to a cart, after some pulling, gets tired, due to the inordinate weight of the cart, Yasōdha, in the same way, was also moving with her weight and she was slowly walking, having got tired. Due to her weight her "sinful" intentions were got rid off as she stopped running behind our Lord. She now began to walk behind our Lord. The verse described her as having a "beautiful waist" - denotes, according to our Shri Mahāprabhuji, that being the "mother", she had breasts filled up with milk and as they were full, were seen with enormous heaviness. But being "mother", these were not described. In reality, she was not the real "mother" - and, if she was, she would not do this action of going behind our Lord, with a stick! No mother does this.

The meaning of the "beautiful waist" is being seen from a different angle also. Yasōdha's "MADHYA" meaning her inner-mind was pure (SUNDAR). Hence, in reality, inside herself she was a great and sincere devotee of our Lord. She was only infatuated with "worldly" attitude or Bhāva, outside.

Shri Sukadeva has mentioned, that Yasōdha suffered due to her weight and heaviness and this suffering removed all her defects and blemish and she, now, shone with her original Divine qualities - as her inner mind was very devoted to our Lord.

Yasōdha had also no "ego" of any type - to denote this, it is mentioned that, from her hair-do, flowers were falling fast, and it appeared as though the flowers were also going behind her, as though following her!

Flowers usually die no sooner they are plucked from the trees/plants. But this destruction takes place only for the deities presiding over the flowers. Yasōdha had bedecked herself, with such flowers, and they were falling out. Our Shri Mahāprabhuji explaining the inner-meaning of this, says, that Yasōdha had bound, inside her hair, the deities of creation and destruction and they got freed and liberated no sooner they got out of the hair-do of Yasōdha, and they will not be born again. Shri Mahāprabhuji gives the reason for their "liberation" (MŌKSHA) that when one does something for our Lord, then their "liberation" takes place and here Yasōdha was doing everything only for the sake of our Lord. Hence they were "liberated".

In this way, Yasōdha attained three Divine benefits (1) Removal of her blemish. (2) Attainment of Divine qualities and (3) Walking behind "liberation" i.e. through which, she was able to attain our Lord. In other words, she was able to embrace our Lord. Our Lord began to weep for having committed the wrong action of destroying mother Yasōdha's "VIVĒKA" or discriminating faculty. But, with a view to remove Yasōdha's blemish of extreme futile foolishness (that she wants to catch Him!), He began to use His Power of spiritual wisdom (JNĀNA SAKTHI) - as this is the power, which cleanses the spiritual core of oneself viz. the Ātma or the Divine Self. The Lord, through His Grace, achieves this and all these Divine actions, make our Lord and His actions glorious.

On seeing the "blemish" of Yasōdha, our Lord got fear. Why? "My main goal of making Yasōdha attain

"NIRŌDHA" should not be lost". Due to this, the Lord (being worried on this score) got fear in His eyes. He also got this fear in His eyes, that Yasōdha should not lose both the types of her knowledge viz. the one with the "blemish" and the other, without any "blemish" (SOPĀDHİK and NIRUPĀDHİK).

Having got hold of the most compassionate Lord, what was done to Him, by Yasōdha, is being described in the next verse.

**कृतागसं तं प्ररुदन्तमक्षिणी कषन्तमञ्जन्मषिणी स्वपाणिना।
उद्वीक्षमाणा भयविह्वलेक्षणं हस्ते गृहीत्वा भिषयन्त्यवागुरुत्॥११॥**

VERSE 11 Meaning: "Our Lord was now seen, massaging His eyes, filled with collierium, mixed with tears; with eyes trembling with fear; showing Himself as the one who has done something wrong; and weeping - Yasōdha caught hold of our Lord's hands staring at Him, intensely, began to chastise Him, with a view to frighten Him."

श्रीसुबोधिनी : तस्या दोषभावं दृष्ट्वा भगवान् रोदिति तस्या विवेकभ्रंशलक्षणमपराधं च कृतवान्. यशोदाबुद्ध्या तु भाण्डभेदनमपराधः. अत्यन्तमौढ्यदोषनिवृत्त्यर्थं च ज्ञानशक्तेर्घर्षणमपि करोति. ज्ञानशक्तिस्तु भगवत्कृत्यैव सोज्ज्वला भवति, "यथायथात्मा परिमृज्यत" इतिवाक्यात्. यशोदाया निरोधः सर्वथा व्यर्थो मा भवत्विति स्वकार्यं तद्भावं च दृष्ट्वा भयेन विह्वले ईक्षणे यस्य- सोपाधिकं निरुपाधिकं च ज्ञानं तस्या गमिष्यत इति विह्वलता.

एवं परमकृपालुं गृहीत्वा यत् कृतवती तदाह कृतागसमिति.

कृत आगोपराधो येन. कोयमपराध इत्याकाङ्क्षायामाह तमिति व्यामोहकम्. यशोदाबुद्धौ तु भाण्डभेतारम्. यद्यपि स्वयमीश्वरो, न कोप्यपराधो भवति, तथाप्येषा व्यामोहिका लीला. तामत्यन्तं व्यामोहितवान्, यथाग्र उत्तरलीलासु प्रतिबन्धिका न भवति; अन्यथात्यन्तमासक्ताग्रिमकार्ये प्रतिबन्धिकैव स्यात्.

तच्चासुराणां मोहाय सतामपि च कुत्रचित्॥

“सा मां विमोहयति भीरपि यद् बिभेती”तिवाक्यात् निदानाज्ञानाच्च मोहः. लोकदृष्ट्या मारयिष्यतीति प्रकर्षेण रोदनं, इदमपि द्वितीयं व्यामोहकम्. अक्षिणी कषन्तमिति बालभावदाढ्यकरणम्. पूर्वं कृतमोहस्य दाढ्यार्थमञ्जनं शोभार्थं तयैव कृतम्; अञ्जनसाधनीभूतमषीयुक्ते अक्षिणी. स्वपाणिनेति पर्यायेणैकैकैव पाणिना. भगवदीयक्रिययैव भक्तिरूपया नयनमुज्ज्वलं न भवतीति कषन्तमिति, तत्रत्या कण्डूरपि नाशिता. तेन रजोगुणोपि शामितो मारणसाधनीभूतः. अत एव तिष्ठन्नपि भगवांस्तादृशचेष्टया स्थितस्तां न दृष्टवान्. सैव पुनस्तमुद्वीक्षमाणोर्ध्वं विलोकयन्ती, न तु पादौ; तथा सति भक्तिर्वा भवेत्. भगवांस्तु परितः स्थिता गोपीः पश्यति. तासामपि दोषारोपाभावार्थं भयम्; अन्तःस्थितोप्ययं भावो मोहनार्थमेव प्रकटितः. एवं त्रिभिर्धर्मैः सा मोहिता नातः परमुत्थास्यति. अत एवाग्रेस्याः कापि स्नेहकला न निरूपिता. “श्रुण्वन्त्यश्रूण्यवास्त्राक्षीदि”ति तु गुणानां माहात्म्यं; “जनन्युपहतं प्राश्य” “तत्कथाश्रवणोत्सुके”त्यादि तु रोहिणीसहभावात् तस्या अपि भावोऽस्यां सङ्क्रान्त उक्तः, नन्दस्यैव मुख्यत्वात्. एतादृशी भगवतः सर्वाङ्गसम्बन्धं परित्यज्य हस्ते गृहीत्वा भिषयन्ती भीषयन्वागुरत् आगूरणसङ्कल्पं कृतवती; यथा पामरा अनिष्टागूरणानि कुर्वन्ति. अनेन तस्या अनृतवादित्वमपि निरूपितम् ॥११॥

SRI SUBODHINI: The word used in the verse "Tam" (He) denotes that our Lord is capable of committing the "crime" of infatuating this universe and all the beings. Moreover, from a practical point of view, through the eyes of Yasōdha, He had committed the crime of breaking the pot. In two ways, the Lord was considered as one who had done a mistake (crime) (1) The Lord is Īshwara, our Lord. Hence does not do any crime. Even then, due to this Divine Leela, being an "infatuating Leela", the Lord had made Yasōdha, absolutely and fully infatuated, so that she does not become a "stumbling block" for the enactment of the Divine Leelas, which the

Lord will do later. (2) If our Lord did not do these "infatuating Divine Leelas" (VYĀMOHA LEELA) then, Yasōdha, due to her deep love and attachment to our Lord, will prove to be a "stumbling block" for the full and complete enactment of the Divine Leelas of our Lord, at a later stage.

KĀRIKA AND MEANING: "Our Lord weeps for the sake of the demons - but sometimes He weeps for the noble Mahātmās also". (Through this "weeping" He creates "infatuation" in the minds of the demons - and this "MŌHA" (Infatuation) destroys them eventually).

As per verse no.30, chapter 8 of Canto 1, it is said that "even the Lord of death (Yama) is afraid of Him and I am infatuated by this situation of our Lord". Through these words, and due to our inability to understand, as to why, our Lord does enact all these Divine Leelas, one gets "infatuation" and delusion caused by this "ignorance". From the worldly point of view, our Lord thought, that His mother will beat Him, black and blue, and due to this fear, He began to weep bitterly - and this "weeping" also will create, infatuation! He was massaging the eyes - this was done to make the attitude of a "child" in the mind of Yasōdha, stronger, like before. Yasōdha had put collierium in His eyes, to beautify our Lord and our Lord was massaging, with one hand, these eyes. The purport of massaging with one hand, according to our Shri Mahāprabhuji, is that the Lord's eyes become brilliant and brighter, only through the devotional acts of His devotees, who have become His own! The second purport for this massaging the eyes was that our Lord made the "destructive Rajōguna" also quiet. Hand in hand He also removed the difficulties experienced by the eyes.

Although our Lord was present there, due to this

massaging of the eyes, He did not see Yasōdha, who was looking at the upper parts of our Lord's body and not at His Holy Feet. If she had set her eyes on His lotus feet, she would have been blessed, immediately, with great and intense devotion to our Lord.

Our Lord, also, seeing all the Gopīs, standing on all the four sides, now, thought that "let the Gopīs also blame Me", so He expressed fear in His eyes. He had exhibited this Bhāva or attitude, only with a view to infatuate them.

In this manner, the Lord, infatuated Yasōdha in three ways (1) Through weeping. (2) Massaging the eyes. (3) Not seeing Yasōdha. (*PRAKĀSH*). Now Yasōdha, our Lord thought, cannot escape from this "infatuation". ("This is my son only" Yasōdha had this determined attitude" - *PRAKĀSH*). That is why, in the coming Divine Leela, Yasōdha will always treat our Lord, as her son only - never she will get the idea that her son was the "Divine Para Brahman". Moreover, due to her attachment to the household duties, she will never have the same intensity of devotion/love for our Lord. (*PRAKĀSH*).

This can be seen from the verse no.28 - chapter 43 of Canto 10, in which it is mentioned that "Yasōdha, while listening, shed tears" - this denotes the greatness and glory of our Lord and not any special quality of Yasōdha's love for our Lord. The references seen in verse 46 - chapter 11, Canto 10 "After eating the food brought by the mother"; in verse 34, chapter 11 in Canto 10 ("interested to listening to His Divine Leelas") - all these references, pertain to mother Rohini and we can say that mother Yasōdha also is included in these references and she had the same Bhāva or attitude.

Nandagopa's love is considered as important (than Yasōdha's).

In this manner, Yasōdha gave up all the other parts of the body of our Lord. She now caught hold of His hands, chastised Him, to create fear in our Lord. Our Shri Mahāprabhuji says that, like an ordinary uncultured person threatens (by using words such as "I will kill you" which are considered as utterances of an uncultured person), Yasōdha also thought of chastising our Lord, in this way. This also proves that Yasōdha was not truthful.

After this what did Yasōdha do? To fulfill our desire to know about this, the following verse is given.

त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भकवत्सला।

इयेष किल तं बद्धुं दाम्नातद्वीर्यकोविदा ॥१२॥

VERSE 12 Meaning: "Yasōdha, who loved the Lord, but not being able to understand His Divine Potency and Power, thinking that our Lord (her son) was very much afraid, threw away the stick and wanted to tie Him with a rope."

श्रीसुबोधिनी : ततः किं कृतवतीत्याकाङ्क्षायामाह त्यक्त्वा यष्टिमिति.

अनेन पूर्वं यष्टिरानीतेति लक्ष्यते, तेन मनोदुष्ट. मनःसङ्कल्पं च त्यक्तवती, तेन मनोदोषस्य गतत्वात् चिकित्स्यत्रिदोषा जातेति निरूपयति. यष्टिं त्यक्त्वा सुतं भीतं विज्ञाय भगवद्धर्मानपि ज्ञात्वार्भकवत्सला जाता. तथापि तस्या न सर्वात्मना दोषनिवृत्तिरनित्याहेयेरिति. निरूपकस्यापि दोषो भवति शुको भीतः सन्नाह किलेति- प्रसिद्धिरेषा, नास्माभिस्तदा दृष्टं नापि भावितं कदाचिदपि. दाम्ना बद्धुमियेषेत्यन्तःकरणशरीरपरिकरदोषा निरूपिताः. नन्वसाध्ये कथं प्रवृत्ता? लोकेनिष्ठेऽपि प्रवर्तमाना असाध्ये न प्रवर्तन्त इति तत्राहातद्वीर्यकोविदेति- तस्य भगवतो वीर्यं न जानातीति; पूतनातृणावर्तादयो मारिताः, कोस्या मारणे प्रयास इति ॥१२॥

SRI SUBODHINI: From the throwing away of the stick by Yasōdha, we have to understand, that, she had, indeed brought the stick, at the first instance, to beat Him.

She now gave it up. Her bringing the stick shows that her mind was full of "blemish", through which she had a bad mind and she had decided to "beat" our Lord.

By giving up the stick, we can understand that she decided to give up her idea of beating the Lord as her "blemish" in the mind had been removed. There are three other "blemish" which also have to be given up viz:

- (1) Leaving the stick.
- (2) Understanding our Lord's fear and His Power.
- (3) Becoming loving to our Lord, as her own son.

Even then, all her "blemish" did not leave her. To prove this, Shri Sukadeva is speaking with some fear, and reticence, that she desired to bind our Lord with a rope! This is a very famous Divine Leela. Shri Sukadeva has expressed His fear through the use of the word "KILA" (How dare?) saying "I have not seen this through my own eyes; I have also not thought of this either; because, it is famous, I am telling about this - that Yasōdha wanted to bind our Lord, with a rope"!

This idea of "binding" our Lord, brings out clearly the "blemish" of Yasōdha's inner-mind, her body and also of the servants and others, who had gathered there, witnessing this Divine Leela.

The people of the world, sometimes do undertake to perpetrate wrong actions, but very seldom, they attempt to put effort to do the impossible tasks. But Yasōdha now undertook to do an "impossible task"! (binding the Lord!). Why? To remove this doubt, in the verse, it is mentioned that "she never had any knowledge about our Lord's Potency or Power". If ever she was aware of our Lord's Power, (as she herself had seen the destruction of Pūtana

and Trināvarta,) then she would not have decided to bind Him with the ropes!

Shri Sukadeva also blames Yasōdha and through truthful words, clarifies as to why our Lord did not come to be bound by Yasōdha? This is described in the next verse.

न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम्।

पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥१३॥

VERSE 13 4 Meaning: "He, who has no "before" or "behind"; He who has no "inside" or "outside", but He is always "before" or "behind" and both "inside" and "outside" and also has become this entire universe (i.e. seen as this universe or whose Form is the universe)."

श्रीसुबोधिनी : शुकोपि तां दूषयन्निव बन्धाभावे परमार्थतो युक्तिं प्रदर्शयति न चान्तरिति.

भगवति बन्धाभावो द्वेधापि भवति- भगवत्स्वरूपविचारेण बन्धनसाधनस्वरूपविचारेण च. तत्रादौ स्वरूपं विचारयति. बन्धनं हि कार्यद्वयं सम्पादयति बहिर्निरोधमन्तस्तापं च. तत् तस्यैव भवति यस्यान्तर्बहिर्भावो भवति. भगवांस्तु पूर्णः सर्वं व्याप्य तिष्ठतीति न कस्मादपि भगवानन्तर्भवति निरवयवत्वाच्च न कोपि तस्य परिच्छेदकः. चकारादन्तःशब्दव्यवहार्य आकाशोतः स शब्दोपि भगवति न प्रवर्तत इत्युक्तम्. अन्तर्यामिब्राह्मणे सर्वान्तरो भगवानुक्तो न तु भगवतोन्तरं क्वचित् (कच्चित्!). सर्वान्तरः केनान्तर्भावमापद्येत? आधारत्वे तु नान्तरभावना, रूपादिषु तथोपलब्धेः. न हि फलस्यान्तः स्वरूपं तिष्ठति बीजवत्, तथा सत्यदृश्यः स्यात् अतो न केनाप्यंशेन भगवतोन्तरमस्ति. नापि बहिः, व्यापकत्वात्, बहिःस्थित एवाकाशोन्तस्तिष्ठतीति नाकाशाद् बहिरस्ति किञ्चित्. अनेनान्तःकरणे खेदो बहिरावरणं वा नास्तीत्युक्तम्. किञ्च बन्धनं हि वेष्टनात्मकं, तद् दिग्विभागे सति भवति. निरवयवस्यानिरूप्यस्य स्वत एव भासमानस्य ज्ञातृज्ञेयभावतिरोधायकस्य केनाप्यंशेन पूर्वभावोपरभावो वा न सम्भवति.

अनेनैव दक्षिणोत्तरभावा अपि परिहृताः. सर्वत्र स्थितः पूर्वापरभावमेव (न!) मन्यते. अतः स्वरूपकृता वा दिक्कृता वान्तरादिधर्मा भगवति न सन्तीति न बन्धसम्भावना. साधनस्वरूपविचारेणापि न भवतीत्याह पूर्वापरमिति. रज्ज्वादिनां पूर्वभागे परभागे चायमेव वर्तते. तत्र यशोदैव प्रमाणं, भगवति सर्वं दृष्टवती यतः. सर्वस्यापि भगवान् बहिरपि भवति व्यापकत्वात्, अन्तरपि भवति सर्वान्तरत्वात्, चकारात् स्वरूपमपि. किञ्च जगतो य एतावान्. यतो जायते गच्छति चेति जगत्, यदि भगवानेतावन्न स्यात् कथं जगद् भवेत्? पूर्वभावाभावे न भवेत्, परभावाभावे न गच्छेत्. जगतश्चेद् भगवान् बहिर्न भवेद् जगति गच्छति गच्छेद्. यदि सर्वान्तरो न भवेद् जगदितिविशिष्टं सर्वप्रतीतिसिद्धं न भवेत्, अन्तःस्थितभगवद्भूमैरेव जगतो विवक्षितधर्मवत्त्वात्. किञ्च यो जगत्, न हि स्वात्मना स्वयं बद्धो भवति, तथा सति बन्धकानां वैयर्थ्यापत्तेः. किञ्च जगन्मयोयं सर्वमेव जगद् व्याप्य तिष्ठति, एतदाज्ञयैव जगत् कार्यं करोति. ततः कथमयं स्वबन्धने जगत् प्रेरयेत्? अतो न केनापि प्रकारेण भगवतो बन्धनमस्तीति निश्चिन्ता भक्ताः ॥१३॥

SRI SUBODHINI: Why was Yasōdha not able to bind our Lord by herself? Shri Sukadeva has given, in the first instance, two reasons for this. (1) What is the "real" form of our Lord? (2) What is the nature of the object with which, Yasōdha was trying to bind our Lord?

Firstly let us examine the real nature of our Lord. "Bondage" achieves two tasks. (1) Prevents from going outside. (2) Creates pain and sorrow inside. "Prevention" and "pain" will happen to that person only, who has the limitation of "inside" or "outside" or who is subject to these limitations. Our Lord is "full" (PŪRNA) in every way and He is present in everything, having enveloped this entire universe. Hence, our Lord cannot come inside anyone as He is literally without any "parts" (NIRAVAYAVA) i.e. none can "bind" Him i.e. none can bind Him, by any method. [Through the "Brahmasūtras" (2-3-1), it is said, that "space" has it's own limbs. Hence the "pot" can put

a limit to space, being held within itself. That is why, it is usually referred to as "the space in the pot" - this is due to the fact that both the "pot" and the "space" are different objects/entities. But is this same with our Lord? Not at all. Why? Because there is no other object or entity, other than our Lord, in this universe and hence, He can never be "limited" or "bound" at any time - *PRAKĀSH.*]

In the verse, the use of the word "And" (cha) denotes, that through the use of the word "inside", reference could be made to the "space" but this cannot apply to our Lord, who is the "indweller" in everyone (ANTARYĀMI). It is written in the scriptures, that our Lord shines, as the indweller of everyone, but there is "none" inside Him! Why? As He is the "insider" of everyone, how can anyone else be an "insider" in Him? It has been also specified, clearly, that there is no other object, other than our Lord, in this universe. If there is any basis for any object, then this "basis" cannot be construed to be "merger" with the object. Why? We can understand this through an example. "Rupa" refers here to the "colour". When the colour is put, say on a cloth, then the cloth becomes the basis of this colour; but this colour does not go inside the cloth, as the colour is being seen only on the outside. Another example. Like the seed inside a fruit - our Lord is not present in this manner, inside everyone, as the indweller. If He was present in everyone "as the seed in the fruit" then, there is the possibility of His being not seen also - that He can become invisible, but the "seed" cannot!

Then what is the Truth? Our Lord being present everywhere (VYĀPAKA), He is beyond the limitations of both "inside" and "outside". When He is "outside", the "space" which we see is "outside" through our eyes, is in reality, stationed inside our Lord! Hence, we should clearly understand that our Lord has, thus, no limitation

of any type, especially, there is no pain or sorrow in Him and none can also bind Him in any way.

The object of "bondage" is to limit freedom of movement. This can be achieved only in that place, where there is the limitation/division of the four quarters (sides). Now, Yasōdha was trying to put "bondage" on our Lord - who is without any "parts", being "beyond all forms and or being all the forms"; being self-effulgent, who causes the disappearance of the attitude (Bhāva) of the knower and the knowledge (JNĀNA AND JNEYABHĀVA) - there can never be His "before" or "after" as He is beyond both of these limiting factors - being the ever present Holy Para Brahman! Hence how can we be so foolish to attribute to our Lord, having the two sides of south and north? He is present everywhere and hence every side/quarter/before/after/outside/inside - everything is His' only. Hence, there is no limitation, on our Lord, of "inside" or "outside" and it is impractical, even to think, that the Lord can ever be "bound"!

Now, with what instrument, Yasōdha was trying to "bind" our Lord? It was a rope, in which, our Lord was already situated in the beginning and in the end sides of the rope! Yasōdha became a witness to this spiritual truth. She had also earlier seen all the objects of this universe, in our Lord. Through this Divine Leela, once again, she will learn this Spiritual Truth.

Our Lord, as He is present everywhere (having enveloped the entire universe), He is "outside" of everything and is also "inside" of everything. The word used here "and" (cha) is explained by our Shri Mahāprabhuji to mean, that through this, Shri Sukadeva has said, that all the forms and things/objects, we see in this universe, are

of our Lord only, nay, they are all our Lord's form only (i.e. everything is Bhahman) and our Lord is in the front/backside and inside/outside of this universe and everything is He. That is why, this universe, which we see is known as "JAGAT" i.e. "that which is born or made" (JĀYATE ITI JAGAT). The words "Ja" and "GATCHATI" denote, that which is "always going on" and hence, it is known as also "GATA" - that which goes. In other words that which is born or created and, which will go on and on, is known as "JAGAT" or the universe. If our Lord was not so Omnipresent, how can the universe be born? If our Lord was not there, firstly in the beginning of this creation, this universe would not have come into being. Likewise, if there is no Lord, after the ending of this universe, where will this universe take it's retreat and withdrawal? (LAYA). In other words this "retreat" or LAYA will not take place at all, without our Lord!

Furthermore, if the Lord was not "outside" this universe, and He is only within the universe, then, when the universe is withdrawn by the Lord, then our Lord also will be withdrawn or get merged with this universe. But this does not take place as or Lord is present everywhere and due to this only, this universe has come to be seen by everyone, with their own eyes. It is due to our Lord's existence and immanence (Power) that everything is being seen, by everyone and all are able to see this universe due to this Divine Dharma of our Lord.

Beyond this, it is our Lord, who is the universe and hence He cannot be "bound" at all. Being of this nature i.e. that none can bind Him at any time - the wasteful and futile nature of the instrument (here the rope) is clearly seen. *Moreover our Lord having become this universe, is seen, as fully enveloping this entire universe.*

(JAGANMAYA AND JAGATVYĀPAK). Through our Lord's order and command only, the whole universe moves and works. Then how will He order the universe to bind Him, when the whole universe moves and acts according to His commands? Hence nothing and no one can cause our Lord's "bondage" and there are no ways of achieving this either. Due to this, an ideal devotee leads a carefree life of no anxiety or worry.

Thus, any effort done to bind Him becomes futile, due to this Divine nature of our Lord. Shri Sukadeva is pointing out at the blemish and ignorance of Yasōdha and this is described in the next verse.

तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम्।

गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥१४॥

VERSE 14 Meaning: "Yasōdha treating our Lord as her own son, the Lord, who is unmanifested and who cannot be understood or seen by a human being, either through his body, mind, eyes or through any other senses, now came to be bound to the mortar through a rope, like an ordinary human child."

श्रीसुबोधिनी : तादृशं योन्यथा विचारयति स निष्फलप्रयासो भवतीति तां दूषयन्निव तस्याप्यज्ञानमाह तमिति.

तं पुराणपुरुषोत्तममात्मजं स्वशरीराज्जातं मत्वा दाम्ना बबन्धेति सम्बन्धः. देहस्तु प्राकृतस्तस्या इति तज्जातः सुतरां प्राकृतो भवति. ननु क्वचित् महान्तोपि पुत्रा जायन्ते देवादयोपि; ततो लोके कारणवैलक्षण्यस्यापि दृष्टत्वात् कथमात्मजत्वे तथा कर्तुं शक्यत इति चेत् तत्राहाव्यक्तमिति, न केनाप्यंशेन व्यक्तम्. ये हि महान्तो भवन्ति ते स्वधर्मान् प्रकटीकुर्वन्ति यथा भरतादयः. भगवांस्तु तथा न करोतीति प्राकृतबुद्धिस्तेषां दृढा. मध्यमावस्थानामेव तथाकरणं न तु परमकाष्ठां गतस्य. किञ्च यदि गुप्त एव संस्तूष्णीं तिष्ठेत् तथापि सन्देहः स्यादन्यवाक्येन वा माहात्म्यं जानीयुः प्रत्युत भगवान् विपरीतधर्मान्

बोध्यत्यतः कथं प्रतीतिरित्याह मर्त्यलिङ्गमिति मर्त्यस्यात्यन्तप्राकृतस्य लिङ्गानि यस्मिन्निति, तथैव स्वरूपं गुणांश्चेष्टां च प्रदर्शयतीत्यर्थः. ननु तथाप्यत्यान्ताभिज्ञा यथा नटं परिचिन्वन्ति तथा सर्वविलक्षणानन्तगुणवत्त्वादानन्दमयत्वाच्च कथं न ज्ञायत इत्याशङ्क्याहाधोक्षजमिति- अधोऽक्षजं ज्ञानं यस्मादिति, न हि भगवान् गुणा वा कस्यचिदपि चक्षुर्गोचरा भवन्ति. इच्छा तु नास्तीत्यवगम्यते विरुद्धप्रदर्शनात्. किञ्चेयं च यशोदा गोपिकातिप्राकृतरूपा, अतो न भिज्ञा कथं जानीयात्? उलूखलोपरि पादं दत्वा भगवान् क्रीडति, अग्नेश्च नाभिर्भवति, अतो भगवान् गोकुलस्थितमुलूखलं स्वाश्रयत्वेन ज्ञापयितुमत्र बन्धनं कारितवान्, गोपिकायास्तु बुद्धिर्यथान्यत्र न गच्छतीति. दाम पशूनां बन्धकम्. न नूलूखलदामहस्ताधिष्ठितदेवानां कथं तूष्णीम्भावः? तत्राह प्राकृतं यथेति, तेषामपि बुद्धिर्भगवता तथा सम्पादितेति ॥१४॥

SRI SUBODHINI: Yasodha, now bound the Lord, who is the ancient and the sacred Purushōttama or Supreme Lord, treating Him, as her own son! Yasōdha had a natural body and hence her "determination" and decisions were also natural or human. (ie nothing super-natural)

It has been seen also, sometimes, that noble Mahātmās or celestial beings also take birth in the human form for human mothers, in this world. Hence, the importance of the actual "result" is seen as significant, or considered more important than the "cause" for it. What was the blemish in Yasōdha, wrongly understanding, that the Lord was born of her body only? Answering this, in the verse, it has been specified, that our Lord is "unmanifested" (not seeable at all) (AVYAKTĀ) - i.e. whom Yasōdha now considered as being born to her, ie our Lord is one, who never manifests Himself. The noble Mahātmās manifest only their Divine attributes and qualities like Jada Bharata and other Mahātmās did. Our Lord does not manifest His Divine qualities in this manner by taking a birth. Hence,

the people of this world regard our Lord as a human child only. Even Mahātmās of the "middle-order" express their Divine qualities through exhibiting them. Of course the Highest Mahātmās do not exhibit their Divine qualities in this way.

If our Lord remains silent, keeping Himself unseeable, then the doubt arises, whether this is the Lord or not, and the people will be able to realize the glory and greatness of our Lord, only through the words of others. But here, our Lord is exhibiting "contradictory" qualities and how can we understand His Divinity? The word "of human nature" (MARTYALINGA) used here denotes that our Lord was, indeed, exhibiting, the "ultimate" in His human nature i.e. He was looking fully and completely human.

In this world, clever people, easily identify the real actor, however camouflaged by dress etc., then how are we not able to identify our Lord, who is really unique and "special", full of limitless Divine qualities and full of Ānanda or Bliss? Replying to this, in this verse, the word "beyond the senses" (ADHOKSHAJA) has been used for describing our Lord - i.e. no senses or indriyas can either understand or see His Divine qualities or Himself. Our Lord is exhibiting in Himself, the human quality and from this, we have to understand, that our Lord was full of the desire to exhibit His divine qualities or make people understand about them. Moreover Yasodha was very worldly and human. How can she understand the Lord's ways as she is innocent? How will she ever understand that, in reality, our Lord was enacting His Divine Leela, standing on the mortar and this stone is the navel point of fire? But this mortar was in Gökulam and hence the Lord considered this as His own resting place or for play, during His Divine Leelas. To exhibit this principle, He allowed

Yasōdha to bind Him with this mortar. Moreover He was interested, that Yasōdha's mind and intellect should not be diverted to any other matter, hence He allowed her to succeed in binding Him. Usually "ropes" are used to bind the cattle. Why did the presiding deities of the mortar, the rope and the hand now keep quiet? Answering this, it is said that, our Lord had made their mind and intellect to be like this - that they became "natural" and lost their divine quality, due to the will of our lord.

Although with a "human body", this is our Lord Himself, who is of the Form of Sat-Chit-Ānanda. In the following verse, hinting at His Divine qualities of "not inside and not outside" - by telling about His Divine qualities in a summarized way, the way to bind Him, also is told. But our Lord was only half-bound.

तद् दाम बध्यमानस्य स्वार्भकस्य कृतागसः।

द्व्यङ्गुलोनमभूत् तेन सन्दधेऽन्यच्च गोपिका ॥१५॥

VERSE 15 Meaning: "When Yasōdha began to bind her "guilty" son, then the rope was seen, always, two inches short and on seeing this, she joined another rope with this first rope."

श्रीसुबोधिनी : अयं देहाकारेण भासमान एव भगवान् सच्चिदानन्दरूप इति गुणोपसंहारन्यायेन "न चान्तर्न बहिर्यस्ये"त्यादिधर्मा अस्यैवेति ज्ञापयितुं बन्धनेष्युपायं वदन् भगवान् सामिबद्धो जात इत्याह. भगवता स्वस्मिन् दोषद्वयं प्रदर्शितं तत्पुत्रत्वमपराधश्च. तदा रज्जुरन्तर्बहिःस्थितं भगवन्तं तिरोहितं मत्वा वेष्टनं कृतवती स्वयं बहिःस्थितान्तःस्थितस्य भगवतः. तदाह तद्वाम बध्यमानस्येति.

अन्यथा बहिरपि रज्जुर्न भवेद् वेष्टकमपि न भवेत्. तथापि परितो वेष्टनरूपा न जाता, पूर्वापरयोर्भगवत एव सत्त्वात्. अतो द्व्यङ्गुलं न्यूना जाता. लोकपरिमाणे प्रथमपरिमाणमङ्गुलिः, तत्र प्रथमातिक्रमे कारणाभावादल्पवैलक्षण्ये महतो योजनायामाश्चर्यमपि भवतीति

द्व्यङ्गुलोनमेवाभूत्, रज्जाद्यन्तयोर्यो भगवान् स एवायं क्रोडीकृतः, न तु ततः केनापि धर्मेण भिन्न इति ज्ञापयितुमेवमाह. व्यापकत्वस्य दर्शनार्थमेव तिरोभावाद् रज्जुस्थूलतायामपि नोदरस्थौल्यं, प्रतिबिम्बादौ तथोपलब्धेः. अतो वैलक्षण्याज्ञानात् तेनान्यदपि दाम तावत्प्रमाणकं सन्दधे योजितवती, चकाराद् विसदृशमपि ततोपि स्थूलम्, नन्वङ्गुलद्वये न्यूने किमित्येतावद् योजितवती? तत्राह गोपिकेति, मौढ्यं तस्या अनुवर्तत इति ॥१५॥

SRI SUBODHINI: How did this "rope" cause bondage to our Lord? Clarifying this, Shri Mahāprabhuji says that the Lord showed two "defects" in Him.

- (1) That He was Yasōdha's son.
- (2) Being "guilty" of breaking the pot, feed the monkeys etc.

When the Lord exhibited these two defects, then the "rope" understood that our Lord had now hidden His Divine quality of both being inside and outside. The rope thought, that it can now bind our Lord and bound Him (the Lord who was inside the rope was now bound). If the rope had not got this type of knowledge, then it would not have been able to understand itself even when it was outside our Lord. [TIPPANI: Shri Gosāinji says, that the rope understood, that the Lord had made His Divine qualities disappear and there was no Lord present here. Hence it thought, that it can bind Him. This knowledge of the rope was surprising but even with this knowledge, it can never bind our Lord. But it did succeed to bind our Lord. What was the reason? The Divine Leela enacted by our Lord here, was done with our Lord, under the control of His devotee. Whenever, the Lord does a "guilt" towards His Devotee, then the law is that the Lord also does undergo "punishment" as per the desire of the devotee - like in the "Maryāda" order/way, any "guilt" done to our

Lord, is punished by the various deities appointed by our Lord. (i.e. Time punishes this devotee). Here the "guilt" was causing the rise of the Bhava or attitude, which is against the attitude of Bhajan or service to our Lord. Our Lord accepted the status "of being a son" only, when this happened. He came under the control of mother Yasōdha. The owner of the rope was Yasōdha and our Lord gave, willingly, the capacity for both the mother and the rope, to bind Him, as He considered Himself as the "guilty" party.]

Even after doing this, Yasōdha was not able to bind our Lord fully, as our Lord was present in the beginning and at the end of this rope! Now, the rope was 2 inches short. Hence, she joined another rope to this. Even then, how come the same situation took place - that the rope was again seen to be 2 inches short? Our Lord was now emphasizing His permanent Divine status of "being present everywhere and having enveloped everything". The rope was getting longer. But our Lord's stomach remained as before. Now, Yasōdha, not having the spiritual wisdom about the Divine nature of our Lord, now added rope after rope to bind our Lord. This is described by the word "cha" (And) that very big ropes were brought, now, to bind Him, when only 2 inches were seen short, why did she bring very big ropes to bind Him? On this, our Shri Mahāprabhuji is telling, that Shri Sukadeva has used the word "Gopika" to describe Yasōdha - that she was exhibiting her foolishness through this act of futility!

Afterwards what happened? The same is explained in the next verse.

यदासीत् तदपि न्यूनं तेनान्यदपि सन्दधे।

तदपि द्व्यङ्गुलं न्यूनं यद्यदादत्त बन्धनम् ॥१६॥

VERSE16 Meaning: "After joining other ropes, even then, when the rope was seen as short, she joined a third rope and even then she saw the rope to be 2 inches short! The purport is that whatever rope was joined, she saw that they were all seen to be 2 inches short"::

श्रीसुबोधिनी : ततः किमभूदित्याशङ्कयामाह यदासीदिति.

उभयोः सम्बन्धे पुनः सैकैव रज्जुर्जाताः तदाह यदासीदिति, उभयोः सम्बन्धे यदेकमासीदित्यर्थः.. तदपि पूर्वोक्तन्यायेनैव न्यूनमासीद् द्व्यङ्गुलं तेनापि विशिष्टेन पुनरन्यत् सन्दधे तृतीयं, तदपि द्व्यङ्गुलमेव न्यूनम्, "त्रिसत्या हि देवा" इति भगवतो जगदाद्यन्तःस्थितिर्वारत्रयं प्रदर्शिता. मानुषभावं ततोपि बहुवारं कृतवतीत्यनुवदति यद्यदादत्त बन्धनमिति; यद्यदेव योजनार्थं गृहीतवती तत्तदेव द्व्यङ्गुलोनमभूत् ॥१६॥

SRI SUBODHINI: After joining another rope, the rope became longer, but on binding our Lord, she saw it again with 2 inches short, like before. Hence, she joined one more rope to this elongated rope, but even this new longer rope was seen, as two inches short. This happened for the third time also. The scriptures say (Vedās) that "the celestial gods are of the nature of 3 truths". Thus, even after 3 attempts, she saw the rope to be 2 inches short at all times!

The inner meaning of all this, is that our Lord is in the beginning of this universe (i.e. when the universe was not manifested, our Lord was there). He is also at the end of the universe (i.e. when this universe ends, our Lord will continue to be there). In other words, our Lord showed, now, on three occasions that "this entire universe is in Me and how can this rope ever hope to bind Me".

Even after seeing this remarkable and very wonderful occurrence, Yasōdha, following her human nature, brought, once again, all the ropes available in the house, and joined

them together, to bind our Lord - but always she found them to be 2 inches short!

एवं स्वगेहदामानि यशोदा सन्दधत्यपि।

गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत् ॥१७॥

VERSE 17 Meaning: "In this manner, Yasōdha brought the ropes in her house, many times and joined them, all, together - even then, she was not able to bind our Lord. Firstly she had anger and after joining the ropes, when she saw that even 3 ropes were not sufficient, she became a little haughty and brought many more ropes and joined them together. Even then, the Lord could not be bound at all! Now, she got surprised and the Gopīs, who had come to witness this event also got very "proud" - why? That, the Lord used to be bound by them, within their two hands, but, now, Yasōdha was not able to bind the Lord even with long and longer ropes! Nay, the Gopīs thought that they had never used also "ropes" to bind our Lord. Hence, they felt very lucky and fortunate also"!

श्रीसुबोधिनी : सर्वा एव गोप्योङ्गणमध्ये तथा करणाद् द्रष्टुमागताः। अद्यापि तथा न निरुद्धा इति तदा स्मयन्त्यो जाता गर्णिष्ठाः। सन्मुखा वा स्वस्यापि भुजबन्धनादिकं भावयिष्यन्त्यः सुस्मयन्त्यो जाताः। गृहस्थसर्वदामव्ययकरणेपि न बन्धनं निवृत्तमित्याहैवमिति। पूर्वोक्तन्यायेन सर्वाण्येव दामानि योजतवती, यतो यशोदा यशो ददाति द्यति वा. सन्दधत्यपि द्व्यङ्गुलन्यूनभावाद् विस्मिताभवदितिसम्बन्धः। यशोदागृह एव भगवता पुत्रत्वमपराधश्च दर्शित इति तद्गेहदामान्येवान्तर्बहिर्भगवत्तिरोभावात् सम्बद्धानि, न तु गेहान्तरस्थितानि। अन्यासां तु तदर्थप्रवृत्तिरेव नास्ति, अन्तर्बहिस्तिरोधानाभावात्। रज्जूनामानयनं यशोदाकर्तृकमेव, न हि तादृश्या अन्यः सहायं कर्तुमर्हति। पूर्वं तु वारद्वयं त्रययोजनायां (वारद्वययोजनायां!) रोषे गते स्मयन्ती जाता। ततोपि बहुवारयोजनायां विस्मिता चाभवद् आश्चर्यं प्राप्तवती। ततो रज्जूनामन्वेषणार्थं निर्बन्धेन यत्नं कृतवती ॥१७॥

SRI SUBODHINI: Yasōdha was joining the ropes in the verandah, and the Gopis came there to witness this event. They had also, up to now, been blessed with the Total and Pure Devotion of our Lord (NIRŌDHA). Hence, they laughed out, seeing this action of Yasōdha and also felt "proud" with ego. They thought, that the Lord was not bound by Yasōdha, even after using so many ropes. "We, on the other hand bind this Lord with our hands only" - they became specially proud like this. Yasōdha had now utilized the entire stock of ropes in her house, and yet it was always 2 inches short. Now Yasōdha got surprised, as her "ego" or "pride" got a beating. She could not get the ropes from other houses and the reason for this is explained by our Shri Mahāprabhuji in this manner. Our Lord had disappeared from the "ropes" in Yasōdha's house (as the Lord is present usually in everything and as everything); hence Yasōdha was able to bring the ropes in her house to bind our Lord. She could not bring the "ropes" from the house of the Gopīs, because, our Lord, had not disappeared from the inner mind of the Gopīs and hence, the Gopīs did not get the thoughts, which Yasōdha had got in her mind. That is why, they didn't bring the "ropes" from their houses. Through this "action" the meaning of the name "Yasōdha" gets fulfilled. Yasōdha means "the one who gives "Yash" (Fame)" to our Lord by losing her own "fame".

Our Lord had committed both the "mistakes" in the home of Yasōdha. (1) Acceptance of Himself as her son. (2) The breaking of the pot with the resultant loss of the buttermilk.

When Yasōdha, now saw, that no one else was coming to her help, then getting surprised, and giving up her "pride", she began to search for additional ropes.

When Yasōdha understood her incapacity to bind our Lord, then she got very bashful, in the presence of the Gopīs. As she could not fulfill her plan of binding our Lord, she became as good as dead. At this, our Lord, who is extremely compassionate, now enacted the Divine Leela of getting Himself "bound" - although Yasōdha, with all her blemish, or for that matter, a sincere devotee with a clean and pure mind, should not even think of doing an act like this! But our Lord bound Himself, just to please His mother! This is explained in the next verse.

स्वमातुः स्विन्नगात्राया विस्त्रस्तकबरस्त्रजः।

दृष्ट्वा परिश्रमं कृष्णः कृपयासीत् स्वबन्धने ॥१८॥

VERSE 18 Meaning: "Our Lord, on seeing the plight of His mother Yasōdha, who was fully drenched in perspiration, due to the efforts put to bind Him and from whose hairdo, all the flowers were falling, out of His boundless compassion, came to be bound."

श्रीसुबोधिनी : ततः सामर्थ्याभावे गोपिकानां समक्षं परमलज्जां प्राप्य भग्नमानससङ्कल्पा मृतप्रायासीत्. तदा भगवान् परमकृपालुस्तादृशदुष्टेष्वपि सद्बुद्ध्याऽयुक्तमपि कृतवानित्याह स्वमातुरिति.

ततो भगवान् कृपया स्वबन्धन आसीदितिसम्बन्धः. तत्र कारणत्रयमाह स्वमातुः स्विन्नगात्राया विस्त्रस्तकबरस्त्रज इति. मातुर्हि परितोषाः कर्तव्यः, "मातृदेवो भव" "एभ्यो माता गरीयसी"तिवाक्यात्. नापि तस्या अपत्यान्तरमस्ति यो ह्युपस्थितं दुःखं निवारयेद्. यत इयं स्वस्यैव मातातो मातृत्वं ख्यापयित्वा तस्या दुःखमसहमानेन तथा कृतम्. किञ्च गोकुलवासिनां खेददूरीकरणार्थमागतो भगवान्; स कथं स्विन्नगात्रायाः सर्वाङ्गे जातस्वेदाया न परिश्रमं दूरीकुर्यात्? किञ्च गोकुलवासिनां सर्वसौभाग्यदानार्थमागतः स कथं विस्त्रस्ताः कबरात् केशपाशात् स्रजो यस्यास्तादृशीं पश्येत्? अनेन सर्वाभरणानामेव तिरोभावः सूचितः. एवमेतादृश्याः परिश्रमं दृष्ट्वेतस्ततः पर्यटनं खेदः प्रस्वेदो मुखशोषो



MUKUNDA KRISHNA

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महती च ग्लानिरित्यादिः परिशब्दार्थः. तत्रापि भगवान् कृष्णः सदानन्दोऽननुभूतदुःखदुःखितानामसमक्षः परदुःखमपि न पश्यति. तदपूर्वं यशोदादुःखं दृष्ट्वा कृपया व्याप्तो मात्रर्थे स्विन्नगात्रार्थो स्रग्भावार्थे च स्वस्यैव स्वयं बन्धकरूपगुणाङ्गुलत्रयभूतो जातः. द्वाभ्यां पूरितमङ्गुलमात्रं च बन्धनं जातम्. तदा स्वस्यैव स्वयमेव बन्धेन जात आसीत्, प्रकरणाद् गृहीत इत्यवक्तव्यत्वात्नोक्तम् ॥१८॥

SRI SUBODHINI: Our Lord, afterwards, came to be "bound" by Himself, out of His compassion to Yasōdha. There are three reasons for this:

- (1) Yasōdha is our Lord's mother.
- (2) She is very tired and perspiring.
- (3) The flowers are falling from her hair.

It is the first duty of a son to make his mother happy. Because it is written in the scriptures that "let your mother be your god". In fact, a mother should be considered as of higher and greater importance, even than the celestial deities, as it is said, again, in the scriptures "mother is greater than these".

Our Lord, now, seeing the plight of Yasōdha now thought that "My mother does not have another son also, who can alleviate her present suffering. I only have to mitigate her sorrow, as she is my mother." In view of this, our Lord was not able to tolerate the sorrow of His mother and hence He got Himself bound. In fact how can our Lord not alleviate His own mother's sorrow (as she was seen with full perspiration and tired) when He had manifested to alleviate the sufferings of the entire Gōkulam? Our Lord had manifested to bless the people of Gōkulam, with all the fortune and welfare. How can He tolerate, the falling of all flowers from Yasōdha's hair-do - thus Yasōdha losing her sign of being a "wedded lady"

(SOUBHĀGYAVATI) - she was also going here and there, full of tiredness and perspiration, full of fear in her heart, her joy having left her, having dried up, through all this trying time, and with a broken heart - How can our Lord, not now, protect His mother, give her, all the fortune and auspiciousness? The Lord will now hasten to look after His mother.

Our Lord is of the form of being always Blissful (sadānanda). (LĒKH: In our Lord Krishna, Bliss or Ananda, always lives and is present, as His Divine quality. Hence, He never experiences sorrow, which is the absence of Bliss. Like when the sun is present, there is no darkness, and the sun never experiences darkness at all. The purport is that where our Lord Krishna is present, there can never be any sorrow anywhere.) Our Lord never experiences any sorrow and He never comes in the presence of the suffering people. He also cannot bear to see or tolerate the sufferings of others. Our Lord has not seen the sorrow of Yasōdha, like this before, at any time. Now, on seeing her plight, He became full of compassion. She was seen, with full perspiration, having lost the flowers from her hair-do and hence, our Lord, with a view to please His mother, got Himself bound after making Himself "the three inches of rope"! The rope, which was earlier short by 2 inches, now was able to bind our Lord. In this manner, our Lord bound Himself through His own will and desire. We are not telling, as it is inappropriate to tell, that our Lord got "bound" although for the sake of the world, He came to be bound!

Why did our Lord come to be bound by Himself after doing all this, by becoming the rope also? This doubt is removed in the next verse.

एवं सन्द(प्रद!)र्शिताह्यङ्ग हरिणा भक्तवश्यता।

स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥१९॥

VERSE 19 Meaning: "Oh king! Our Lord, under whose control is this entire universe and it's protecting Divine gods/celestial deities, although He is fully independent, manifested now His "dependency" or love for His own devotees, in this manner". (i.e. by becoming bound).

श्रीसुबोधिनी : ननु किमर्थं भगवानेतावत् कृत्वा बन्धनरूपो जात इति चेत् तत्राहैवमिति.

एवमपकारिणी लोके स्वकीयत्वमात्र(त्रा!)भिमानेनाप्येतावतीमभूतपूर्वा कृपां करोतीति स्वस्य भक्तवश्यता प्रदर्शिता. प्रदर्शनस्यापि प्रयोजनमाह हरिणेति, स हि सर्वदुःखहर्ता. तत्त्वसिद्ध्यर्थमसम्बन्धेन दुःखहर्तृत्वेतिप्रसङ्गात् संसारविलयः स्यादिति सम्बन्धार्थं कृपालुतां प्रदर्शयति. कृपा च सर्वधर्मधर्मिभ्यो बलिष्ठेति वक्तुं भक्तवश्यताशब्देनैवोक्ता. ननु भक्त्या चेद् धर्मधर्मिणामुपमर्दः क्रियते तदा स्वरूपस्य प्रच्युतत्वात् फलाभावात् प्रदर्शनमपि व्यर्थं स्यादित्याशङ्क्याह स्ववशेनापीति, स हि स्ववश एव, न केनाप्युपमर्दः. अनेन फलसाधकत्वमुक्तं, फलरूपत्वमाह कृष्णेनेति. नन्वेवं कृतेऽन्यो महान् ब्रह्मादिर्न मंस्यते, ततो माहात्म्यस्य न्यूनभावान्न तथा फलत्वमित्याशङ्क्याह यस्येदं सेश्वरं वश इति. तत्तदधिष्ठातृदेवतासहितं सर्वं जगद् यस्य वशे, अतो नान्यथाभावनं केनचिदपि कर्तुं शक्यमितिभावः॥१९॥

SRI SUBODHINI: The human being, who considers our Lord as His own and regards Himself as our Lord's, - having this type of relationship with our Lord, based on his own attitude or Bhāva, can, sometimes, commit errors and mistakes. But our Lord, instead of getting angry over this devotee, accepts him, out of His boundless compassion. Hence in this particular Divine Leela, our Lord manifested "a compassion which has been never shown

before" - to show as to how much He loves His devotees and is in the "control" of His Devotees!

To describe the reason for showing our Lord's "dependency" or "being under the control" of His devotees, the word "HARI" is used, in this verse. Hari alleviates and mitigates the sorrow of everyone. But if He were to alleviate the sorrow of everyone without any "rhyme or reason" i.e. without any "relationship", then, it may look as "preposterous" and this sort of action may create severe disturbance in this world. Hence "Sri Hari" always shows His compassion only on the devotees, with whom there is a "relationship". Our Lord's "compassion" is more stronger than any other reason or basis of behaviour or Dharma. Hence to prove this, in the verse, the words "under the control of His devotee" (BHAKTAVASYATA) are used.

DOUBT: If through "Devotion" (Bhakti), the cause of "righteousness" (Dharma) and the "person who is doing the righteous actions" (DHARMI) get subdued or submerged, then, this will affect our Lord's Divine Self and this will not lead to the desired result and the "compassion" shown may go in waste?

Reply: In this verse, only with a view to clear this doubt, the appellation of "by Himself" has been used for our Lord Shri Krishna - to denote that our Lord never, really comes under the control of anyone. Hence, no one can subdue or dominate our Lord and He can never be removed or disturbed from His exalted Divine position (ACHYUTA). From this, we have to understand, that the giver of "result" (PHALA) is our Lord only. The word "by Krishna" used here denotes that our Lord Himself is the result or "Phalam."

DOUBT: If Lord Brahma and others do not accept or respect our Lord's position, as explained above, our Lord's "glory and greatness" will be lowered and even the result or "phalam" will be affected.

Reply: Replying to this, in this verse, reference has been made to our Lord's supreme Divine nature i.e. All the several individual celestial deities, presiding over the various objects/materials, all of these are under the full control and hegemony, including the entire universe, of our Lord Shri Krishna. None of these have the ability to do anything different than, what our Lord had willed to do. The purport of this is that, our Lord, Shri Krishna, is the supreme Lord of all the celestial deities and of the entire universe and He is the Īshwara of His own independent Master-hood (SWĀMI). *Hence, whosoever does anything to our Lord, our Lord, out of His boundless compassion, without seeing any blemish in the devotee, always exercises His DAYA and Karuna on the devotee.*

That our Lord is willingly under the control of His devotee and He is full of compassion - all these have been explained earlier. These truths are also established, very clearly in the scriptures. Hence, what was the necessity to explain this again? This doubt is removed in the following verse.

नेमं विरञ्चयो न भवो न श्रीरप्यङ्गसंश्रया।

प्रसादं लेभिरे गोपी यत् तत् प्राप विमुक्तिदात् ॥२०॥

VERSE 20 Meaning: "The nature and glory of the blessing and compassion which Yasōdha got now from our Lord, who is the bestower of "liberation" (MŌKSHA), this same blessing and compassion, even Goddess Laxmi,

who is blessed with the nearness to the various Divine parts of our Lord, Lord Brahma and Lord Siva could not attain".

श्रीसुबोधिनी : नन्वेतादृशो भावः पूर्वमपि सिद्धस्ततः शास्त्रप्रसिद्धत्वात् किं प्रदर्शनेनेत्याशङ्क्याह नेमं विरञ्ज्य इति.

इमं प्रसादं न कश्चित् पूर्व प्राप्तवान् भक्ता एव हि महान्तः प्राप्नुवन्ति. तत्र भक्तेषु भक्त्या स्वरूपतश्च महान्तस्त्रयः- पुत्रो ब्रह्मा भक्तः प्रवृत्तिमार्गसर्वधर्मप्रवर्तकः सर्वेषां हेतुभूतस्तथा महादेवोपि पौत्रः सर्वनिवृत्तिधर्मप्रवर्तकः प्रलयकर्ता गुणावतारश्च; भगवदर्थमेव सर्वपरित्यागेन तपस्तपति. ततोति लक्ष्मीभार्या ब्रह्मानन्दभूतोरस्यापि लब्धपदा जगज्जननी निरन्तरं पादसेवनपरा. एवमेते त्रयोपि यदीमं प्रसादं न प्राप्तवन्तस्तदा कोन्यः प्राप्तुमर्हति? तदाह **इमं प्रसादं न वा विरञ्ज्यो न वा भवो न वा श्रीः,** प्रत्येकसमुदायाभ्यां प्रसादं न लेभिरे. न च तेषां दोषोस्तीति शङ्कनीयं, यतस्त्रयोप्यङ्गमेव सम्यगाश्रयन्ति - एका वक्षोन्यो नाभिमन्यः पादाविति. तेषां त्रयाणामपि गुणावताराणां यद् दुर्लभं तदन्येषां दुर्लभमेव. स कः प्रसाद इत्याशङ्क्य तमनुवदति गोपी यत् तत् प्रापेति. जात्या स्वरूपतो हीना. प्रसादस्तत्रैव प्रसिद्धो, न तु केनचिन्निरूपितः. न हि सर्वमोचकः कश्चिदात्मानं बध्नाति. खेदस्तु ज्ञानमपि दत्वा विदेहकैवल्यं वा दत्वा मोचयितुं शक्यते, किं स्वयं बन्धनेन? अतः प्रसिद्ध प्रसादोयमेव नान्य इत्यर्थः ॥२०॥

SRI SUBODHINI: This "Blessing" (PRASĀDA) was not got by anyone else, in the future also, as this can be got only by a sincere devotee of our Lord. Because, the devotee is the highest of all noble persons. There are three glorious Devotees, from the point of devotion to our Lord Sri Hari - from the point of their Divine nature and devotion.

- (1) Brahma: He is a devotee and also our Lord's son. He is the inspirer of the "path of action" (PRAVRUTHI) and He is also the creator of everyone.

(2) MAHĀDĒVA: He is the grandson, of our Lord. He is the inspirer of the spiritual path of "renunciation" or "withdrawal" - He creates the "Deluge". He is doing always penance, after giving up the idea of the manifestation of His Divine qualities and penance is done for the sake of our Lord.

(3) Goddess Laxmi: More special than the above is Goddess Laxmiji who is the consort of our Lord Sri Hari. She is of the nature of the Bliss of Brahman and she has attained the great fortune of being always present in the chest of our Lord. She is the "Mother of the universe" (JAGAT JANANI) and, everyday, and always, she is deeply engrossed in doing service to the Holy Feet of our Lord.

Even, the above three Holy spiritual persons didn't attain the type and nature of compassion of our Lord, as attained by mother Yasōdha and who else can hope to attain this? There is none who can attain this "blessing" of the Lord!

These three Holy persons, either individually or being together, also did not attain this "blessing" of our Lord. Then have we to conclude and doubt, that all these three are having blemish or defect which have deprived them of this "blessing" of our Lord? Not at all. These Holy persons are always without any blemish and that is why they are able to resort to our Lord's nearness and be with Him.

Goddess Laxmi is always situated in our Lord's chest; Lord Brahma is always present in the lotus which has emerged from the navel of our Lord; Lord Siva (Mahādēva) is always at the Holy feet of our Lord. None

can aspire to reach these states of nearness to our Lord, because this is very rare. What is then the glory and nature of our Lord's compassion, which even these three Holy persons could not attain? Here, in this verse, this is described through the words "that which was attained by the Gopi". This "blessing" was got by those, who were even lower than the Gopis. Moreover, none has proved the dictum that "He who released everyone will never put Himself in bondage".

Our Lord could have, after seeing the sorrow of His mother, given spiritual wisdom (Jñāna) to her and even "liberated" her. But, then, what was the necessity of getting Himself bound? Our Lord felt that, there indeed, was the necessity to get Himself bound and this is the "blessing" (Prasāda) which the Lord wanted to confer on mother Yasodha. (i.e. through His Grace, getting bound by Himself). There has been no incident or event conferring this type of "blessing" (Prasāda) on anyone. This is, indeed, due to our Lord's boundless compassion and Grace. Lord Brahma, Lord Siva and Goddess Laxmi are all glorious and Holy and how can we regard, this foolish act of Yasōdha and the Lord's response, for the same, as an act of "blessing" (Prasāda)? To clear this doubt, the following verse is given.

नायं सुखायो भगवान् देहिनां गोपिकासुतः।

ज्ञानिनां चात्मपोतानां यथा भक्तिमतामिह ॥२१॥

VERSE 21 Meaning: "Thus, our Lord, who is the beloved son of Yasōdha, became, so easily attainable, to the Devotee who had one pointed Devotion to Him. In comparison to these Devotees of our Lord, spiritual aspirants who are yet attached to their body and the votaries of the path of Jñāna (knowledge) who attain self-

realization, using their own Ātma (soul) as a boat (to cross this ocean of births and deaths), are not able to attain our Lord, so easily". (as the Devotees attain).

श्रीसुबोधिनी : ननु ते महान्तो मूढा चेयमिति मूढानुरोधेन कृतोर्थः कथं प्रसादः स्यात्? तत्राह नायं सुखाप इति.

न ह्यत्र बन्धनं निरूप्यते किन्तु वश्यता. सा न कस्यापि सिध्यति. यावन्तः कर्मिणो देहाभिमानिनो येपि ज्ञानिनो निरभिमाना मुक्ता, उभयेषामप्ययं भगवान् न सुखापः सुखेन प्राप्तुं शक्यः. तत्र हेतुर्देहिनामिति. एकत्र देहाभिमानो दोषोन्यत्र नैरपेक्ष्यम्. तदाह ज्ञानिनां चात्मपोतानामिति, आत्मा स्वरूपं पोतः संसारसमुद्रतरणोपायो येषाम्. न हि समुद्रतरणमात्रेण पारस्थितो महाराजः प्राप्यते. भक्तिमतां त्विहैव सुलभः. तत्र हेतुर्गोपिकासुत इति- यतो गोपिकायाः सुतो जातः अतः सर्वे भक्ता भवन्त्वित्येवं भगवता कृतमितिभावः. इहेत्यस्मिन्नवतारे भक्तिमतामिति भक्तेर्विशेषणत्वमुक्तं, न तु भक्तानाम् ॥२१॥

SRI SUBODHINI: Hence our Lord, bound Himself, by Himself - the purport of this is that our Lord wanted to show "His own dependence" (VASYATA) on His devotees - *"I become under the control of My devotees". This "coming under the control" aspect of our Lord can be realized only by those, who love our Lord, with great devotion and no one else can ever hope to attain this, very rare, distinction.* Both the followers of action - Karma - and the Jñāni - the followers of the path of knowledge, have a lot of "blemish" in them. The followers of Karma (who conduct Vēdic sacrifices etc.), are usually very conscious of their bodies - are proud of them - and due to this "blemish" the Lord's Grace is not bestowed, in the manner described. Although the "Jñāni" is devoid of "pride", they have the "blemish" of "wanting nothing and not having faith" (NIRAPĒKSHA). These "Jñānis" think that they will themselves cross this ocean

of births and deaths, through their own strength, using their own Ātma or Self, as a boat. They think that they do not need to be devoted to our Lord or there is no necessity for surrendering to our Lord or have His support.

A person, certainly can cross the ocean, using a boat, but he is unable to have the vision of the king of kings (Mahārāja). In the same way, the Jnani just crosses this ocean only. They do not get the Bliss and Joy of our Lord, who is the Īshwara of Rasa or relish (RĀSĒSA). On the contrary, to the true Devotees of our Lord, our beloved Rāsēsa (our Lord) becomes available "here" (in this world) very easily. How does this happen? In the verse, the same is referred through the words "the son of Gopika" (our Lord). Our Lord, due to her devotion only, became her son and came under her "control" (VASAM).

From this, our Lord has given the instruction to all of us "all of you should do Devotion and become real and ideal Devotees. In this "AVATĀRA" (My Divine manifestation) I have shown how I have come under the control of my devotees - due to their loving devotion".

In this verse, the words "those who are devoted" (BHAKTIMATAM) denote that our Lord, came under the control of those who love Him, with pure and total devotion - and not under the 'control' of devotees, who lack love for our Lord. In other words, devotional acts done without love to our Lord, will never make our Lord come under the control of this "ordinary devotee". Thus "love" or "PREMA" becomes the most important factor.

In this manner, no sooner their objective gets fulfilled, the "worldly" and the "outwardly" Gopikas, went to their respective homes. Our Lord did not go, but being bound to the mortar, He completed a very big task, which is described in the verse below.

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः।

अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥२२॥

VERSE 22 Meaning: "Mother Yasōdha now busied herself with the drinkes/works at home. Our Lord Shri Krishna, saw the two Arjuna trees. There two trees were in their previous birth, the two sons of the Celestial Kubēra".

श्रीसुबोधिनी : एवं स्वमनोरथे सिद्धे गोपिका बहिर्मुख्यो यथायथं गता. भगवांस्तु तथा न गतः किन्तु तस्यामेवावस्थायां महत् कार्यं कृतवानित्याह कृष्णस्त्विति.

तुशब्दः पूर्वसम्बन्धं व्यावर्तयति- नायं बन्धनव्यग्रः कृष्णः. सा चेद् भगवन्तं वशीकृत्य तथैव तिष्ठेत् न किञ्चित् कुर्याद् भगवान्, निरोधस्य सिद्धत्वात्. सा पुनर्गृहकृत्ये व्यग्रा जाता. तथा जातायां यमलार्जुन-वृक्षावद्राक्षीत्, तत्पातनेन च तस्याः प्रपञ्चविस्मरणं करिष्यामीति. ननु कोयमत्याग्रहः? तत्राह मातरीति. तस्यामप्यवस्थायां पातने सामर्थ्यमस्तीति ज्ञापयति प्रभुरिति. अर्जुनौ जातिविशेषवृक्षौ 'सखि'शब्दवाच्यौ. ननु गोपिकार्थं कथं तयोः पातनमपराधाभावादित्याशङ्क्याह पूर्वं गुह्यकाविति- देवयोनिभूतौ वृक्षौ जातौ, अतस्तयोर्वृक्षत्वमनभिप्रेतम्. तथापि प्रयोजनाभावात् सम्बन्धाभावात् किमिति मोचनीयावित्याशङ्क्याह धनदात्मजाविति, धनदः कुबेरो भक्तस्तस्य पुत्रौ ॥२२॥

SRI SUBODHINI: The word "Tu" used in this verse, denotes that with this verse, a new Divine Leela is being started, after ending the old one.

Our Lord was not disturbed or perturbed through this "bondage", as our Lord is always Blissful and full of Ananda. This "bondage" was only in name (i.e. for namesake) and the Lord is capable of enacting His Divine Leela in accordance with His independent will and desire.

If Yasōdha had remained there, without just going away to attend to her household duties, our Lord, who had, out of His compassion, love and will, had come, by Himself, under her control, would not have done any other work. He would have understood, that Yasōdha has got NIRŌDHA in Him. Hence, the Lord knew that Yasōdha is yet to attain her full NIRŌDHA in Him in a full and complete way - but she went away to do her household work! Hence, the Lord knew, that Yasōdha is yet to attain her full NIRŌDHA - i.e. Pure and Total Devotion to our Lord, forgetting the entire universe.

The Lord decided, that He should remove the attachment of Yasōdha to this world. Hence, He saw the two Arjuna trees and on seeing them thought, that He should cause them to fall down. "Through the sound of the trees falling, I will cause the "forgetting of this world" in the mind of Yasōdha". What was the necessity, on the part of our Lord, to awake this type of NIRŌDHA in the mind of Yasōdha? To clarify it's necessity, in this verse, the word "MĀTA" (mother) has been used. Yasōdha was our Lord's mother and our Lord, wanted, very much, that His mother should attain the highest of all human endeavor viz. Pure and Total Devotion to our Lord!

During this "childhood", when the Lord was also bound to the mortar, How can He cause the trees to fall? To remove this doubt, in this verse, the word "PRABHU" (The Lord) is used - to denote that our Lord is capable of doing everything, at all times. In other words, our Lord was capable of making the trees fall, whether He was a child or also being bound. The name of the tree was "Arjun" (who is also known as the "friend" - Arjuna was the friend of our Lord). These trees have not committed any crime against our Lord at all. Why then, for the sake

of mother Yasōdha, the Lord decided to uproot these two trees, who had not committed any crime at all? To remove this doubt, it is said that these two trees were not trees at all but in their previous lives, they were celestial beings. Now they have become trees and our Lord did not want them to continue as the trees. Why did our Lord release them from this plight as two trees, without any purpose or relationship? Answering this, it is specified, that these were, in fact, the two sons of our Lord's devotee, Kubēra.

How did these two children of the great devotee Kubera become the trees? The following verse will answer this question.

पुरा नारदशापेन वृक्षतां प्रापितौ मदात्।

नलकूबरमणिग्रीवावितिख्यातौ श्रियान्वितौ ॥२३॥

VERSE 23 Meaning: "These two sons of Kubēra, Nalakūbara and Manigreeva, who were very rich, became these two trees, due to the curse given by Narada, for being puffed up with inordinate pride".

श्रीसुबोधिनी : ननु तौ महान्तौ कथमेवं जातौ? तत्राह पुरेति.

पूर्वं नारदशापेन वृक्षत्वं प्राप्तौ. ननु नारदः किमिति शापं दत्तवान्? तत्राह मदादिति- श्रीमदेन मत्तौ, अतो मदाद्धेतोर्नारदशापः शापेन च वृक्षत्वमिति. ननु तथाभावयोग्यावेव तौ किमिति मुच्येते इत्याशङ्क्याह नलकूबर-मणिग्रीवावितिख्याताविति. नल कूबरो यस्य नलोतिसुन्दरः, सोपि कुब्जतुल्यो, मणियुक्ता ग्रीवा यस्यैवन्नाम्ना ख्यातौ; तेषां नामख्यातिश्च न शान्तेति तदुद्धारो युक्तः. किञ्च श्रिया चान्वितौ अद्यापि तौ परित्यज्य श्रीर्न गता. अतः कीर्तिश्रयोर्विद्यमानत्वादुद्धारमर्हतः ॥२३॥

SRI SUBODHINI: In the olden times, due to the curse of Shri Nārada, they became the trees - why did Shri Nārada curse them? Answering this, in the verse, the words "due to pride" (MADĀT) are used, to denote, that

these two sons of Kubēra were puffed up with inordinate pride or haughtiness, due to which reason, sage Nārada had cursed these two to become the two trees. Then why these two were released from being the trees, although they deserved to be the trees? Answering this, it is specified that "Nala" was beautiful but from the front he was looking stunted; while the second son was adorned with rare gems. These names are even now famous and they were also blessed by Goddess Laxmi (SRI), (being the sons of our Lord's devotee Kubēra). Hence our Lord decided to redeem these two persons, whose fame and Sri (Goddess Laxmi's blessings) continued and our Lord deemed it appropriate to redeem them.

इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे
द्वितीये तामसप्रकरणेवान्तरप्रमाणप्रकरणे ज्ञाननिरूपकपञ्चमाध्यायस्य
स्कन्धादितो नवमाध्यायस्य विवरणम् ॥

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the ninth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

। श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री वाक्पतिचरणकमलेभ्यो नमः ॥

॥ षष्ठः स्कन्धादितो दशमोध्यायः ॥

SRI BHĀGAVATAM - CHAPTER X, CANTO 10.

एवं तु नवमाध्याये भक्तिरुक्तातिदुर्लभा।

कृष्णसेवकसख्यस्य हेतुर्दशम उच्यते ॥ (१) ॥

KĀRIKA 1 Meaning: "In this manner, in the 9th chapter, a description was made on the rarest of the rare Devotion (Bhakti). In this 10th chapter, the reason for the friendship of Shri Krishna with His devotees is described".

Commentary: With a view to explain the natural flow of the thought process, from the 9th chapter to this 10th chapter, the following explanation is offered. In the 9th chapter, the answer to the question of king Parīkṣhit (through verse nos. 2 - 7 - 10) of what should be heard, so that a person can get Devotion (Bhakti) to our Lord was given .

In this 10th chapter, the reason for the friendship of the Lord with His friends/servants (the reason =renunciation or detachment) has been specified, and thus the complementary nature of these two chapters has been shown.

Both the sons of Kubēra had the "darsan" of our Lord and they were "liberated" with the Grace of our Lord. These two were thus blessed by the curse of sage Nārada, who is a great devotee of our Lord. From this Divine Leela, we have to understand, that the friendship with the devotees of our Lord, whatever may be it's nature, is spiritually beneficial. The very "sight" of Lord Krishna's devotees will confer "liberation"; but their words of blessing and instructions, given out of their compassion will get the Grace of our Lord Himself, through which, all the knots of bondage are cut asunder; due to this "knowledge" (JNĀNA) only, a soul will put effort to have the relationship of "friendship" (MAITRI) with our Lord.

वैराग्यं भगवद्धर्मः षड्गुणोत्र निरूप्यते।

गुणानां भगवत्त्वाय स एव हि यतोऽभवत् ॥ (२)॥

KĀRIKA 2 Meaning: "In this chapter, the 6-fold (i.e. with 6 qualities) "detachment" (VAIRĀGYA) is explained. This "quality" also is our Lord only, as it is certain that our Lord only has manifested Himself as these qualities" (i.e. He has become these "qualities").

Commentary: In the 9th chapter, our Lord's quality of destroying the "ignorance" (AVIDHYA) and His nature of coming under the "control" (VASA) of His devotees are explained. In this 10th chapter, it is mentioned, that the "Divine qualities" of our Lord represent His Divine Form only - in other words these Divine qualities, by themselves, can do the same actions, as our Lord Himself can do. Why? He Himself has manifested His Divine qualities (GUNA). Hence the 6-fold Divine quality of "detachment" (Renunciation - VAIRĀGYA) is explained in this chapter. In this Kārika, our Shri Mahāprabhuji has indicated the complementary nature of the main purport of

this Canto viz. NIRŌDHA with the main theme of this 10th chapter. It is also explained that the "Divine quality" of our Lord is one and the same with our Lord, like the serpent which can coil itself or elongate itself - but will remain as a serpent only at all times, although is seen, in various forms by the people.

वैराग्यमनिवर्त्य तु भगवद्वाक्यतो भवेत्।

विशेषतस्तु यद्वाक्यं न निवर्तेत केनचित् ॥ (३)॥

KĀRIKA 3 Meaning: "Indestructible 'detachment' (VAIRĀGYA) becomes possible on hearing the words of our Lord - which are so "special" that these words cannot fail to instill and confer "detachment" on the hearer. There is nothing else to be achieved by these words.

Commentary: "Detachment" is of two categories. One is "destructible" and the other is "indestructible" (AVINĀSI). The words of our Lord and His Devotees make the "detachment" in one's mind "indestructible" or permanent. It remains at all times. The other category of "detachment" arises due to the sufferings in this world (caused by family etc) or through the loss of wealth or any other type of sorrow. This "detachment" is temporary, as it flees away, no sooner joy and pleasure are restored to this person. In the same way, the "detachment" developed due to the realization and understanding of "permanent" and "non-permanent" objects in this universe, is also seen to be not stable at all times.

The two sons of Kubēra, had got, this "indestructible" detachment, through the words of sage Nārada. (Curse). The words of our Lord and His devotees will not bear any other result. Hence, the curse of sage Nārada instilled the spirit of supreme and indestructible detachment in these two sons of Kubēra. The "words" of a true devotee of our

Lord, are considered as the same as our Lord's own "words".

तादृशं शापरूपं स्याद् भक्तानामेव तादृशम्।

अतो वैराग्यकथने शापो मोक्षावधिर्मतः ॥ (४) ॥

KĀRIKA 4 Meaning: "This type of "detachment" becomes possible only through the curse of devotees of our Lord. This curse, thus becomes the cause of liberation and the "detachment" caused by this curse, is always seen to be indestructible".

Commentary: The curse of a devotee of our Lord is always beneficial and always confers welfare to the cursed. This curse is always of a "temporary" nature and gets removed only after bestowing an everlasting benefit on the cursed; like both these sons of Kubēra were "liberated" and the curse was withdrawn.

शापोद्यमस्तथा हेतुः शापश्चापि प्रसादभाक्।

वाक्यस्यापि फलं शीघ्रं स्तुतिश्चानुग्रहस्तथा ॥ (५) ॥

षड्भिर्द्वादशभिश्चैव त्रिभिः षड्भिस्तथैव च।

दशभिः पञ्चभिश्चेति षडर्थः क्रमतो मताः ॥ (६) ॥

KĀRIKAS 5 and 6 Meaning: "The 'effort' which caused the curse, the reason for the curse, the result of the words of sage Nārada, happening quickly, the singing of the praise of our Lord and the conferring of our Lord's compassion - these 6 meanings have been described, respectively, in the verses as given below.

- (1) The "effort" made, which brought about the curse, in 6 verses. (2) The reason for the curse, in 12 verses. (3) 3 verses describing the "blessing" nature of this curse. (4) The "quickness" of the result of the curse, in 6 verses. (5) The "praise" of our Lord, 1 in 10 verses and (6) the

exercise and conferring of our Lord's compassion (KRIPA), in 5 verses.

Thus, in the above 2 Kārikās the names of the subjects and the number of the verses, dealing with each of the subjects are specified.

अपूर्वत्वाच्छ्रोतुमिच्छा तेन प्रश्नः परीक्षितः।

स्वस्यापि तादृशत्वेन तद्वन्मोक्षाशया पुनः ॥ (७) ॥

KĀRIKA 7 Meaning: "As this event is very rare, a desire arose to listen to this story. That is why, the king Parīkshit asked this question, because the king was also eager to get "liberation".

Commentary: King Parīkshit got interest to know about this Divine Leela of our Lord as this Leela is unique, new and a bewitching Divine Leela - why unique and new? Because, it was for the first time, the king heard, that even the "celestial deities" also, commit sins and revered sages also curse with anger! He also wanted to hear this Divine Leela, because, he himself was now the recipient of the curse of a sage! After listening to the Divine Leela, he too will get convinced, that the curse of noble sages always leads to one's welfare and are really "blessings in disguise"! and always much good comes out of these curses!

When the 9th chapter ended, it was mentioned that the Kubēra's two sons were cursed by sage Nārada and they became the two trees in Vraja. Now, in the next verse, the king is asking the question, as to how our Lord had redeemed these two sons of Kubēra?

॥ श्रीराजोवाच ॥

कथ्यतां भगवन्नेतत् तयोः शापस्य कारणम्।

यत् तद् विगर्हितं कर्म येन देवऋषेस्तमः॥१॥

VERSE 1 Meaning: "The king said, "Oh Lord! Please explain to me the reason for their curse and what was the wrong action which brought them this curse, through the anger of sage Nārada?"

पूर्वाध्यायान्ते शापेन यमलार्जुनौ जाताविति श्रुत्वा कथं वा तेषां भगवानुद्धारको जात इति पृच्छति कथ्यतामिति.

भगवन्नितिसम्बोधनं कथनेन स्वदुःखदूरीकरणसामर्थ्यार्थम्. एतदिति हृदये बाधकत्वेन स्थितं तयोर्नलकूबरमणिग्रीवयोरेकरूपस्य शापस्य कारणम्. चतुष्टयं तु तेनैव वक्तव्यं- शापविस्तारो विमोक्षणं स्तुतिर्भगवत्प्रसादश्चेति. अतोधिक द्वयं पृच्छति यत् तद् विगर्हितं कर्मेति. यत् प्रसिद्धं तादृशशापहेतुभूतं जातं तदवश्यं विगर्हितं निन्दितमेव भवति. देवानां तु पापं न सम्भवतीति प्रश्नः. किञ्च येन कृत्वा देवऋषेर्देवतानामपि मन्त्रद्रष्टुस्तमः क्रोधो भवति. अनेन शापे हेतुः स्पष्टः. विगर्हितेन शापोद्यमः. सर्वो हि विगर्हिते कृते शापं दातुमुद्युक्तो भवति, देवर्षिस्तु साधारणे न भवतीति विशेषतो हेतुर्वक्तव्यः ॥१॥

SRI SUBODHINI: King Parikshit calls Shri Sukadeva as "Bhagawān" (Lord) - to denote that just like our Lord had removed the sorrow of the two sons of Kubēra, in the same way Shri Sukadev was capable of removing the sorrow of the king also. Hence, "for me, you are my "Bhagawān" (Lord)".

The words used in the verse "this" (YĒTAD) denotes, that in the heart of the king Parikshit, the reason for the curse, was giving sorrow and wanted to know as to what will happen due to this curse? Hence he desired to know the reason for "this same type of curse" for both of them - that too at the same time! Through this question, and the answer thereof, will make clear the following factors of this event viz. (1) Description of the curse. (2) Liberation. (3) The praise of our Lord. (4) The Grace of our Lord. Hence, the king has asked only two main questions. He

was sure that a curse like this would have been given only for doing a very reprehensible act of guilt. Hence, he asked the question as to why these two sons of Kubēra, who are celestial by nature, did such a bad act? Usually, it is seen, that the celestial deities do not commit any sin and, what was the guilt or crime, these two committed, which invited the wrath of a noble soul like sage Nārada?

By telling like this, it became clear that these two sons, indeed, had done something wrong (sinful), through which the sage Nārada had found it necessary to punish them, with his curse. Due to this wrong action, Nārada had to put efforts to curse them. Hence, we should remember that everyone puts effort to curse those who indulge in sinful actions. But sage Nārada was a Divine sage of the celestial gods and he would not have cursed, if the sin was of a petty nature. Hence, as the sage did give a curse, these two persons would have definitely committed some crime, which merited this punishment. "Please tell me this special reason".

In the next 6 verses, the curse on these two persons, due to their wrong action, is being described.

॥ श्रीशुक उवाच ॥

रुद्रस्यानुचरौ भूत्वा सुदृप्तौ धनदात्मजौ ।

कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ ॥२॥

VERSE 2 Meaning: "Shri Sukadeva said "these two sons of Kubēra, although being devotees of Lord Mahādēva (Siva), were very proud, and once they were roaming in a beautiful garden situated near Kailāsa mountain and the Holy Gangā river."

उन्मादश्च प्रमादश्च निन्दिताचरणं तथा ।

महत्स्वपि तथा धाष्टर्यसिद्ध्यर्थं महतां दृशिः ॥ (८) ॥

धाष्ट्यं तयोर्न सङ्घस्य ततश्चोद्यम ईर्यते।

KĀRIKĀS 1 and 1½ Meaning: "Through the 6 verses, the events leading to the curse are described. In these 1½ Kārikās, a description of which verse deals with which of their "crime" is being given. Then, "pride" is dealt with in 2 verses, "haughtiness" in 3 verses, "wrong behaviors" in one verse. They misbehaved, even with the Mahātmās such as sage Nārada and their witnessing these actions of the sons of Kubēra (in one verse); the aspect of the women not "misbehaving" with the sage i.e. lack of respect (1 verse); the confession and their plea for reparations/amendment (efforts) in one verse.

श्रीसुबोधिनी : तत्र प्रथमं विगर्हितेन शापोद्यममाह षड्भौ रुद्रस्येति.

प्रथमतो महतस्तथात्मनुचिमित्याह. रुद्रस्य महादेवस्य; रुद्र रोगाणि द्रावयतीति तादृशस्य सेवकयो रोगसम्बन्धोनुचितः. अनुचरपदेन पश्चादेव चलनस्योचितत्वादणुमात्रविभेदोपि दोषायेति. तादृशावपि भूत्वा सुदृप्तौ जातौ धनेनातिमत्तौ. तत्र हेतुर्धनदात्मजाविति, धनं सर्वेभ्यो ददातीति तदात्मजस्य धनित्वं सिद्धमेव. उभयोश्च सहक्रीडा निन्दिता, उभौ च दुष्टौ जातौ. तत्रापि महादेवस्य गृहरूपो यः पर्वतः कैलासस्तस्योपवन आरोपितफलपुष्पप्रधाने वने, तत्रापि रम्ये सर्वदोषविवर्जिते वने. स्वभावतो विरक्तो महादेवस्तस्य स्थाने विरक्ता एव तिष्ठन्ति, तत्राप्युपवने योगिनां भगवञ्चिन्तनस्थाने, तत्रापि रम्ये भगवत्प्रसादस्थाने. ततोप्यधिकदोषमाह मन्दाकिन्यामिति. मन्दाकिनी भागीरथी प्रसिद्धा, मन्दाकिन्यां दोषभावात्; तत्रापि मद उत्कटो ययोः. अयं मदो धनादिकृत एव, सुरादिकृतस्त्वग्रे वक्ष्यते ॥२॥

SRI SUBODHINI: Firstly, none should indulge in this type of reprehensible act with reference to the Mahātmās. These were the followers of Lord Siva (Rudra), whose real meaning i.e. for the word Rudra, is "He who redeems you from the disease of this cycle of births and deaths"! Hence, they were not properly following Lord

Siva. [According to Shri Laloo Bhatji, Lord Siva is the symbol of the Vedās and vice versa. Hence, it was incumbent on the part of these two followers of Lord Siva, to act according to the Vedās i.e. their conduct should have been "pure". But they did not follow Lord Siva.] If they have not followed Lord Siva, then they are not true followers of Lord Siva and "blemish" will get attached to them. Although they claimed to be the followers of Lord Siva, puffed up with the pride of their wealth, they became very haughty, considering themselves to be the sons of Kubēra, who is the "treasurer" of the celestial gods. It is natural that these two were wealthy as Kubēra's children, as Kubēra gives wealth to all.

These two sons of Kubēra, did their reprehensible and prohibited acts, at the holy place of Kailās, which is the abode of Lord Siva, in a garden, near the Ganga river. They did all this together. Our Lord Siva, by His very Divine nature is given to "renunciation" (VIRAKTI) and even in Kailās, He remains in this state. The garden, where these sons of Kubera, indulged in prohibited acts, was, in fact, the holy and sacred place, where the sages and yogīs contemplated on our Lord and did peaceful meditation. Moreover, this place was blessed with our Lord's Grace. Notwithstanding this, these two sons committed the wrong actions on the banks of the Holy Ganga river, which purifies everyone. All this was done by them, as they had become vile and corrupt due to their haughty pride in their "wealth". They were also "drunk" with wine and other intoxicants. This will be described later.

In the previous verse, a description was given about the wrong acts committed to displease the Mahātmās. Now in the next verse, the consequences of the wrong actions, which will occur in the near future, are being described.

वारुणीं मदिरां पीत्वा मदाघूर्णितलोचनौ।

स्त्रीजनैरनुगायद्भिश्चैरतुः पुष्पिते वने ॥३॥

VERSE 3 Meaning: "They had drunk the intoxicating drink of Vārūni; they were seen with the eyes, revolving, here and there, due to this state of inebriation; thus, they were roaming around this garden and they were followed by women, who were singing."

महतः स्वरूपदोषा उक्ताः, आगन्तुकदोषैः सदुष्टक्रियामाह वारुणीमिति.

द्वन्द्वजो हि दोषो दुर्निवार इति द्वयोः सम्बन्धः. वारुणी वरुणोद्भवा अमृतसङ्ग उत्पन्ना दैत्यभावबोधिका, तत्रापि मदिरा मादिकासुरभावदप्यधिका-
दोषजनिका. तां वारुणीं मदिरां पीत्वा मदेनाघूर्णिते लोचने ययोर्विरुद्धज्ञानवन्तौ. तत्राप्यनु पश्चाद् गायद्भिः स्त्रीभिः सहितौ. सङ्गदोषो मोहहेतुः सम्बन्धश्च. पुष्पिते वने रजोयुक्ते चैरतुर्भ्रममाणौ जातौ. मन्दाकिन्यामिति सामीप्यसप्तमी, कैलासोपवने सति, मन्दाकिन्यामपि सत्यां, मदोत्कटाविति वा. अतः पुष्पिते वने इति न दोषवचनेन विरोधः ॥३॥

SRI SUBODHINI: Two reasons have been specified, through the 2nd and the 3rd verses, for the difficulties encountered to ward off the blemish and defects in these two persons. Through the second verse, their "pride of wealth" has been specified and in this third verse, they being "drunk with Vārūni drink" is being described. Thus they had these two major defects in their character and conduct. They were now in a state, that, they cannot remove these defects by themselves. The drink "Vārūni" means that this has originated from Varuna, (presiding deity of ocean). This has originated, when from the ocean, the Divine nectar (AMRUT) had also originated. Hence, this "drink" was bound to increase the "demoniac" nature in anyone, who consumes it. Now this "drink" caused intense inebriation and created more violent and

reprehensible tendencies in them (than the "demoniac" ones). They now had revolving eyes - denoting they had the "wrong knowledge" or they became "ignorant" as to what they were doing. Not only this, they were being followed by women, singing songs. The blemish of bad company, causes infatuation and attachment. They began to roam in this garden of flowers. They were now filled up with the quality of RAJAS - that they were deeply attached to the sensual pleasures. The word "Mandākini" is used to denote the Ganga river. It was also near the Kailās mountain and river Ganga was flowing nearby. Despite these holy places, they now expressed extreme pride and haughtiness! The garden of flowers also aided and abetted the increase of this quality of Rajas.

In the fourth verse, another "blemish" is being described.

अन्तः प्रविश्य गङ्गयामम्भोजवनराजिनि।

चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः ॥४॥

VERSE 4 Meaning: "They entered into the Ganga river, filled up with rows of lotus flowers, and began to play with these women, like the bull elephants do with the female elephants."

श्रीसुबोधिनी : दोषान्तरमाहान्तःप्रविश्येति.

जले क्रीडा गङ्गायां निषिद्धा, "गङ्गां पुण्यजलां प्राप्य त्रयोदश विवर्जयेद्"- त्यत्र क्रीडाया निषिद्धत्वात् तत्रापि नोद्धृत्य किन्त्वन्तःप्रविश्य, अम्भोजानां वनराजयो वनपङ्क्तयो यत्र. अनेन भगवत्सान्निध्यमपि गङ्गाकृतपूजार्थं लक्षितम्. गजाविव करेणुभिरिति क्रीडायामनवधानतोक्ता ॥४॥

SRI SUBODHINI: The scriptures prohibit playing games like this in the Holy Ganga river. It is said that

"give up 13 things/tasks on reaching the Holy waters of the Ganga". One of the prohibited acts, prescribed therein, is the avoidance of "playing games" by going under the Ganga river (or inside). They did not bring, to the banks of the river, the water from this river and play their games, but they went inside the Ganga river, in the middle of the river and played. Where did they play? There were rows of lotus flowers in one part of the river. At this place, our Lord is always present (due to the lotus flowers). In this place, the Holy Ganga river, worships our Lord, through these lotus flowers. Moreover, they, at this most sacred and holy place, indulged in their fun and frolic, in a "shameless" manner, like the intoxicated bull elephants with it's female elephants.

After describing the "blemish" arising out of the acts of these two sons of Kubēra, in the next verse, the advent of sage Nārada is described.

यदृच्छया च देवर्षिर्भगवांस्तत्र कौरवा।

अपश्यन्नारदो देवौ क्षीबाणौ समबुध्यत ॥५॥

VERSE 5 Meaning: "Oh scion of the Kuru race! The celestial sage Nārada saw them, accidentally, and realized that these two were, indeed, drunk."

श्रीसुबोधिनी : विषयं निरूप्य शापहेतोः समागममाह यदृच्छयेति.

देवर्षिरिति भाव्यर्थपरिज्ञानं देवयोनीनामुपकारकर्तृत्वं च ज्ञापितम्. भगवानिति सर्वसामर्थ्यं, कार्यभगवत्त्वानि भगवत्कृपासाध्यानि. तत्रेति तस्यां गङ्गायाम्. कौरवेतिसम्बोधनं महतोपि वंश उत्पन्नः प्रमाद्यतीति स्वदृष्टान्तेन ज्ञानार्थम्. आदौ देवावपश्यत् ततः क्षीबाणौ समबुध्यत. क्षीबशब्दोऽकारान्तो नकारान्तोपि. क्षीबा मत्तः, देवानां स्वर्षिसम्मानाभावयोगात् ॥५॥

SRI SUBODHINI: Shri Mahāprabhuji says that, in this verse, sage Nārada has been described as the "celes-

tial" sage (DEVARISHI), as he is aware of the "future" and He has the Divine quality of blessing with His Grace, the celestial gods also. The word "Bhagawān" has been used to describe him - to denote that sage Nārada had the capacity in him, like the capacity of our Lord. These "capacities" are endowed and bestowed on these noble sages and their followers, by our Lord's Grace and will.

These two sons of Kubēra, although born in an illustrious celestial family, have forgotten their responsibility and family traditions, and have committed the mistake of indulging in prohibited acts of fun and frolic at the most Holy of Holy places!

The king has been hailed as a "Kaurava" prince - to indicate that let the king understand, with his own example, the purport of this act of Kubēra's two sons. (Like king Parikshit committed the error of putting a snake around the neck of a sage).

Sage Nārada had seen these two sons of Kubēra, even before He came and, on his advent, He saw them to be "drunk". Really speaking, these two should have given due respect to the sage, on his coming, through prostrations etc. These two boys did not do anything of this sort and hence, the sage, realized that these two were "drunk". Sage Nārada came there and on seeing these two fully "drunk", what happened later is described in the next verse.

तं दृष्ट्वा व्रीडिता देव्यो विवस्त्राः शापशङ्किताः।

वासांसि पर्यधुः शीघ्रं विवस्त्रौ नैव गुह्यकौ ॥६॥

VERSE 6 Meaning: "The disrobed women, on seeing sage Nārada, now full of "shame", out of their fear for a "would-be" curse on them, very quickly dressed themselves up. But these two were still seen without any

dress and they did not put any effort to put on their dress".

श्रीसुबोधिनी : ततो यज्जातं तदाह तं दृष्ट्वेति.

नारदं दृष्ट्वा; देव्योप्सरसो विवस्त्राः सत्यः स्वस्मिन् नारदे चैकैकं धर्मं ज्ञातवत्यः- स्वस्मिन् लज्जा जाता, कामोद्धोधेनानिष्टजनकत्वे शापशङ्का. वस्त्रपरिधाने नाभयं भवतीति शीघ्रं यावदृषेः क्षोभो न भवति ततः पूर्वमेव पर्यधुः. गुह्यकावपि विवस्त्रौ; नग्नदर्शनमप्यमङ्गलं निषिद्धं स्त्रीसङ्गात् क्षोभकं च. तत्रापि गुह्यकौ, गुह्यं कं ययोः ॥६॥

SRI SUBODHINI: The celestial women (APSARĀ) who had no dress on them, on seeing sage Nārada, immediately understood their mistake and the Divine nature of sage Nārada. They got "ashamed" due to their "womanhood". They realized that "lust and desire" on their part will lead to sorrow and pain. They also got the fear of a possible curse on them. They now wanted to hide their shame and wanted to free themselves of this fear caused by their sin. They knew that sage Nārada will become very hurt, if they delay in taking action anymore. This delay will, certainly, bring sage Nārada's curse on them.

Hence, they quickly dressed themselves. But the others were still naked - which is not an auspicious situation and also prohibited. The companionship with women, also, will create anxiety and fear, at this particular situation. The meaning of the word "GUHYAK" is given here to mean those persons, who had to cover themselves with proper dress, but who failed to do the same.

On seeing this type of situation, sage Nārada began to give his curse. This is described in the next verse.

तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ।

तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ ॥७॥

VERSE 7 Meaning: "On seeing the sons of Kubēra, who were now fully drunk with intoxicants, and who were puffed up with pride and haughtiness due to their wealth (blind), with a view to bless them with His Grace, sage Nārada, spoke to them thus, cursing them."

श्रीसुबोधिनी : तथा सति तयोः शापोपक्रममाह तौ दृष्ट्वेति.

सुरात्मजौ भूत्वा मदिरामत्तावसुरकार्यं कृतवन्तौ श्रीमदेन चान्धौ मनुष्यदोषं च प्राप्तवन्तौ. अत उभयोः फलं महापुरुषसान्निध्ये भवतीत्यत्यन्तनिन्दितैर्दोषैर्जन्तुः स्थावरतां व्रजेदित्येतयोः स्थावरत्वमेव युक्तमिति विचार्य कर्मणैवैतद् भविष्यतीति निश्चित्य कृपया परीतस्तयोरनुग्रहार्थं शापं दास्यन्निदं वक्ष्यमाणं हेतुभूतं जगौ. अन्यापराधे बालकेन कृते पित्रा शिक्षणं कर्मसाध्यमनिष्ठमपि फलं नात्यन्तं दुःखदं भवतीति कर्माधिकारिफलभावनातः पूर्वमेव स्वयं शापं दत्तवान्. महापुरुषदृष्ट्योद्बुद्धं च जातं, अतो न वने वृक्षौ जातौ. वृक्षाणां मध्येर्जुनजातीयानां मुक्तिः प्रसिद्धा, "नर्मदातीरसञ्जाताः सरलार्जुनपादपा नर्मदातोयसंस्पर्शाद् यान्ति ते परमां गतिमितिवाक्यात्, तत्रापि गवां छायाजनकौ महतो नन्दस्याभिज्ञापकौ च भविष्यतः फलं तूत्कृष्टं भविष्यत्येवातः कर्मफलाच्छापः समीचीनः ॥७॥

SRI SUBODHINI: Although, they were the princes of the celestial gods, due to the inebriation caused by the intoxicating drink, these two acted like the demons; they were also blind with wealth; hence, they had now the defects and blemish of a human being (i.e. they have fallen from the category of celestial gods to the human level, which is considered as lower). Thus, they now deserved to get the result of becoming both demoniac and human, from a noble sage like Nārada. As per the scriptures, it is said that "a soul or a human being becomes an inanimate object (like trees etc.) only due to acts of sins of an extreme nature."

The sage Nārada, now, thought that these two deserve

only the gross form of trees etc., and as these results and effects happen, due to one's own Karma (action), the gracious and benevolent sage Nārada, with a view to really bless and benefit them, began to speak to them, while giving his curse thus. If a boy were to do some harm to another, the boy's father, usually, punishes his son, according to the nature of mistake done, although this punishment may not be liked by the boy or by any others. This punishment will not be intolerable or unbearable, as this is given according to the nature of the crime committed and is also intended to be a corrective action for the good of the boy. Hence this can be considered as a blessing in disguise. Here sage Nārada cursed both of these boys, before these boys were punished by the due authority or persons. Of course, from the point of the Mahātmās, these were punished as per their action (as their action bore the fruit) but they became such type of trees, and through such birth, they attained liberation or MŌKSHA e.g. the scriptures say, that the trees, which are on the banks of the holy Narmada river, like the Arjun and Saral trees, due to the "touch" of this Narmada river, attain "Mōksha" (PARAMĀ GATI) or liberation. Better than these trees, these two sons of Kubēra will become the two trees in Vraja and these will provide shade for the cows of our Lord and they will also give information to Nandagopa, through which these two persons will get the best benefits and from this point of view, a curse is much better, (from the point of view of benefits) than undergoing one's own Karma's results.

In the previous verse, the curse of Nārada was described. A doubt arises that, they could have been pardoned by sage Nārada as, in the future, they could do noble actions, through which, their sins could have been

removed and they may also get the blessings of association with the noble persons and Devotees of our Lord and got also Bhakti to our Lord. Hence was there the necessity to curse them? This doubt is removed through the following 12 verses by telling that "noble actions and satsangha" (association with noble people and devotees of our Lord) are rare for these type of proud people, who are blind with "wealth".

॥ श्री नारद उवाच ॥

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः।

श्रीमदादाभिजात्यादिर्यत्र स्त्रीद्यूतमासवः ॥८॥

VERSE 8 Meaning: "Sage Nārada said "the association with women which develops through the pride of "wealth" and the blemish of drinking the intoxicants, always destroys the intellect of those, who seek sensual pleasures, but the "pride" or any other blemish or defect, arising out of one being born in an illustrious family, will not destroy the intellect in the same way."

श्रीसुबोधिनी : ननु शापेऽदत्ते कदाचिदुत्कृष्टकर्मापि सम्भवति, ततः पापक्षये मुक्तिरेव कदाचिद् भवेत्, सत्सङ्गे भक्तिर्वा, ततः किमिति शापं दत्तवानित्याशङ्क्य तयोः सत्कर्मसत्सङ्गौ दुर्लभाविति तदर्थं तयोर्विद्यमानदोषस्य तदुभयाजनकत्वं निरूपयति द्वादशभिर्न ह्यन्य इति.

सन्मार्गः सत्सङ्गो वा सद्बुद्ध्या भवति, श्रीमदेन तु सद्बुद्धिः कदापि नोत्पद्यते. तदाहान्यो जोष्यान् जुषतः प्राणिनो बुद्धेर्भ्रंशहेतुर्न भवति. बुद्धिरत्र सात्त्विकी "सत्त्वात् सञ्जायते ज्ञानमि"ति. तस्य बाधकं त्रिविधं- गुणा विरुद्धा, आश्रयनाशकमाश्रयविरोधी अन्तरजनकं च. तदत्र श्रीमदात् त्रयं भवति. यद्य"पीन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनश्चेतनां हरते बुद्धेः स्तम्भस्तोयमिव हृदादि"ति विषयमात्रसेवनमेव बुद्धिभ्रंशहेतुस्तत्रापि यथा श्रीमदाद् बाह्याभ्यन्तरदोषसंसर्गरूपादन्यः प्रकारान्तरेणोत्पन्नो विषयानुभवः

साधनस्य द्वन्द्वत्वाभावात् परिहार्यो भवति. अयं त्वपरिहार्यः, यतस्तेनान्तर्बहिर्दोषौ जन्येते इत्याहाभिजात्यादिरिति- "विद्यामदो धनमदस्तथैवाभिजनो मद एते मदा मदान्धाना त एव हि सतां दमा" इति. तत्र धनमदो मध्यम उभयमदयोः साधको, यथा मध्यमं गृहं दाधं सत् पार्श्वस्थितयोरपि दाहं सम्पादयति. **आभिजात्यस्यादिः श्रीमदस्ततोप्यनर्थसम्पादकः.** तस्य मदान्तरापेक्षया दुष्टविषयजनकत्वं हेतुत्वेनाह यत्रस्त्रीद्यूतमासव इति. अन्यान्यपि दूषणानि वक्ष्यति, ततः प्रथमं दोषत्रयमाह यदपरिहार्यम्. प्राणिनः सर्वहेतवः कायवाङ्मनांसि; तत्र स्त्री कायनाशिका, द्यूतमनृतं वाङ्नाशकम्, आसवो बुद्धिनाशकः; आसवो मदिरा. "द्यूतं पानं स्त्रिय" इत्यधर्मपादा अप्येते. तत्रापि प्रथमं स्त्रीनिर्देशस्तेष्वप्याधिक्यख्यापकः- "न तथास्य भवेन् मोहो बन्धश्चान्यप्रसङ्गतो योषित्सङ्गाद् यथा पुंसो यथा तत्सङ्गिसङ्गत" इति. श्रीमदे त्वेते भवन्त्येव; धनमदकृतस्त्रियोऽसत्या एव भवन्ति ॥८॥

SRI SUBODHINI: Treading the path of righteousness and associating oneself with the devotees of our Lord, both these are achieved, when one has a virtuous intellect. [LEKH: The intellect through which spiritual wisdom (Jnāna) arises - this is known as a "virtuous intellect" (SADBUDHI). But when one has the pride of "wealth" he will never get the blessings of an virtuous intellect. Any other defect or blemish, except this "pride of wealth" does not destroy the intellect of those persons, who may enjoy their usual sensual pleasures. Through the quality of Satwa (Harmony), spiritual wisdom arises and hence, the "intellect" which is referred to here is "Sāt wik" or harmonious. There are three stumbling blocks for this "virtuous intellect" (SATBUDHI).

- (1) Opposite quality/defect in the Mind.
- (2) That which prevents one to take refuge in our Lord.
- (3) That which gives rise to the knowledge, which is against the act of taking refuge in our Lord.

All the three 'defects' arise, due to the pride of wealth. The minds which are attached to the sensual pleasures, get lost through their senses. Thus, the power of understanding of their intellect is "stolen" away (i.e. they get lost), like a small canal takes away water from a big lake.

(1) Although, the virtuous intellect gets lost due to any of the attached enjoyment of the sensual pleasure, the loss is not that much, as the pride of wealth can destroy this intellect, as no other defect or blemish can destroy an virtuous intellect totally, as the pride of wealth can. Why? The pride of wealth creates blemish both "inside" and "outside" of the person, who is proud and he gets so much attached to this "pride", that he can never conquer this blemish and it's consequences. Moreover any other sensual pleasure can be given up, due to the absence of the "two-fold" attachments of both "inside" and "outside" as referred to above and also in the verse with the words "due to the pride of wealth etc.".

विद्यामदो धनमदस्तथैवाभि जनोमद।

एतेमदा मदान्धानां त एवहि सतादमा॥

KĀRIKA: The pride of knowledge (VIDHYĀ); the pride of wealth; the pride of being born in an illustrious family - all these "pride" make people go "blind" with haughtiness and pride. Mahātmās do not exhibit any of these "pride" as they have succeeded to bring their senses under their "control".

In the above Kārika, three types of "pride" have been specified. By giving the pride of wealth, in the middle, it has been clearly specified that the pride of wealth is the cause of both of the other two prides. Like the house in the middle, if it gets burnt, then due to it's nearness, the

houses on it's left and right side, also will get burnt. The pride arising out of birth in an illustrious family, also has it's root in the pride of wealth. Sometimes this pride is more disastrous than the other prides - because these "prides" do not give rise to other avenues of pleasures - but the pride of wealth gives rise to other objects and materials/avenues for sensual pleasures. They are (1) attachment to women (2) gambling (3) attachment to drinking and there are many other defects also.

The above 3 defects, generally, are seen to be absolutely impossible to be given up. Beings attain welfare through their (1) body (2) word and (3) mind. If all these three are in good health and care, the being attains progress. If these three are not healthy, then the person gets into the process of regress and this is explained, as to how this "regress" takes place.

Attachment to "lust" (i.e. women) damages the body; the attachment to gambling damages the "word" (as in gambling untruth is spoken often and again). The "word" becomes corrupt and gets destroyed in the process of telling untruth several times. The third "wine" (or the intoxicating drink), by drinking which the intellect gets destroyed. The basis of "unrighteousness" (ADHARMA) consists of gambling, drinking and lust and this progresses through seeking of these three avenues of sensual pleasure. Of these "lust" for women is specifically termed as leading to disaster, as it is said in the scriptures that "the bondage which occurs to a man through a woman and vice versa, is of the highest intensity and no other bondage can cause so much of sorrow and pain in one's life. This "bondage" creates intense irritation and servility that one becomes a victim of "bondage". Thus while describing this as a very "special" blemish, it is also said that the

women who keep the company of the persons who are proud with wealth, usually are not virtuous.

The other blemish and defects which arise from this pride of wealth are being described.

हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः।

मन्यमानैरिदं देहमजरामृत्यु नश्वरम् ॥९॥

VERSE 9 Meaning: "These vile persons, proud with wealth, regard this body, which can be destroyed in a split second, as always youthful (i.e. never getting old), immortal (ever existing). They, unable to control their senses, become cruel and bereft of compassion, kill various types of animals".

श्रीसुबोधिनी : दोषान्तराण्याह हन्यन्ते पशवो यत्रेति.

यत्र श्रीमदेन प्रत्यहं भक्षणार्थं पशवो हन्यन्ते. निर्दयैरिति बाला आमा अपि हन्यन्त इति सूचितं, कोमलमांसत्वात्. किञ्चाजितात्मभिः सर्वाण्येव पापानि क्रियन्ते, "नूनं प्रमत्तः कुरुते विकर्म यदिन्द्रियप्रीतय आघृणोती"त्यत्र निरूपणात्. तेषां स्वेष्टसाधनताज्ञानवतां कथं स्वनिष्ठे प्रवृत्तिरिति चेत् तत्राह मन्यमानैरिति. पूर्वोक्तप्रकारेण विषयभोगः स्वभावतः सुखहेतुर्भवति, पर्यवसाने परलोके च दुःखहेतुर्भवति. स च परलोकोस्य देहस्य नाशे. ते हि धनमदेन वस्तुतत्त्वं न जानन्ति, अत इदं शरीरं नश्वरमप्यजरामृत्यु जानन्ति जरामृत्युरहितम् ॥९॥

SRI SUBODHINI: Where there is pride of wealth, there, daily, for the purpose of filling up the stomach and to satisfy the demands of the palate, animals are killed, as these people lack compassion and hence they become cruel. They even kill calves, due to their lack of compassion as they relish the soft flesh of these young calves and due to this pride, they become incapable of keeping their various senses under check and control. They also commit various types of sins, by becoming

slaves to their senses. "They always plan as to how they can attain what they like (i.e. the various avenues of sense enjoyment and pleasure) but why do they do actions, which will ultimately lead to their own destruction?" This is answered through the second part of this verse. Usually the pleasure of the senses is considered as conferring joy and happiness (SUKHA) - but these people do not understand that, in the end, they give great pain and sorrow (DUKHA) in the "other" (PARALŌKA) world, which is attained after leaving this present human body. Hence, due to the pride of wealth, these persons do not understand the real meaning of all this - especially the real nature of all objects/materials and the nature of joy and sorrow, which the senses create. In fact, through this lack of clear understanding, they regard this "fleeting" body also as permanent, without old age or death!

Usually the celestial gods are deemed to be without "old age and death". How come, these two sons of Kubēra and "their bodies" have been referred as "destructible"? This doubt is removed in the next verse.

देवसंज्ञितमप्यन्ते कृमिविड्भस्मसंज्ञितम् ।

भूतधृक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥१०॥

VERSE 10 Meaning: "This body, although may belong to a celestial name (or basis) does not last, as in the end this body also gets destroyed and becomes of the form of worms. If it is eaten, then it becomes excreta; if it is burnt, it becomes ash. Does a person, for the sake of this body, who creates enmity and hatred to others in this world, does he really know, what is really good and beneficial for him? In other words, he does not know, what is good for him, as one attains "hell" when one hates other beings".

श्रीसुबोधिनी : ननु सत्यमेव, देवा अजरामरा इति, तत्राह देवसंज्ञितमपीति.

यथाजाशब्दोजायां न योगेन वर्तते किन्तु ब्रह्म कदाचित् तेन रूपेण सोमाहरणार्थं गतवदिति तथा "अमरानिर्जरा" इत्यपि; यथा मनुष्याणां यावता कालेन जरा मृत्युर्वा भवति तथा न भवतीति. यथा 'न स्वपिति' - पश्चाच्छायी प्रथमबोधी च तमाहुर्न स्वपितीत्यधिकारिणस्तथात्वाद् वा. वस्तुतस्तु देहत्वाद् देवसंज्ञितमप्यन्तवदेवभवति, अतोऽन्ते कृमिविड्भस्मसंज्ञितमेव भवति. देहस्य त्रिधा प्रतिपत्तिर्दह्यते भक्ष्यते विशीर्यते वा. विशीर्णपक्षे कृमयो भवन्ति, भक्षणेन ततो विड् भवति, दाहे भस्म. पूर्वं देवसंज्ञामपि प्राप्यान्ते कृमिविड्भस्मसंज्ञाः प्राप्नोति. एवं सति यस्तादृशदेहकृते भूतधुक् स किं स्वार्थं वेद अपि तु न वेद? यतो भूतद्रोहान्नरकपातः. विशेषाकारेण हननमुक्तमिति श्रीमदस्य तदव्यभिचारात् प्रकृतेऽपि तदस्तीति हिंसानिन्दा. अनेन दृष्टान्तेन स्त्रीसेवका अपि स्वार्थं न विदुरित्युक्तम्, अतः स्वार्थापरिज्ञानाद् धर्मसत्सङ्गाभावात् शाप उचित एवेतिभावः. अनेन देहार्थं प्रयत्नो न कर्तव्य इत्यर्थादुक्तम् ॥१०॥

SRI SUBODHINI: Of course, it is said that the celestial beings are indeed devoid of old age and death, but this fact does not pertain or indicate the true "youthful and immortal" status. Like a goat is also called as "Aja" (in Sanskrit "Aja" means "unborn") - but the goat has taken a birth! In this manner the celestial beings are also called "youthful and immortal" - but really they are not. We can understand this through two examples. (1) The goat is called as "AJA" - although it has taken a birth. Why? Our Lord (Paramātmā) had, once taken the form of a goat, to bring "Sōma" and hence as our Lord is "unborn" (AJA), the female sheep is called as "AJA" - and the male goat is called as "AJ"! (2) Imagine a person is asked as to whether a certain person is sleeping? If, in reply, it is said that, that certain person is not sleeping. This does not mean that this person "never sleeps". The

purport of this is that this person sleeps last and gets up before everyone gets up!

In this manner, the only difference between the human and the celestial beings is that the "old age and death" for the latter take place after a lapse of longer time. Hence, they have been called as "eternally youthful and immortal".

In reality, the one who has a body, even if he is called as a "celestial being", has to undergo "death" i.e. loss of this body. The celestial beings also have their own kind of bodies. The "body" is treated in three ways, after it's demise. (1) It is burnt. (2) It is eaten. (3) It decomposes - and on "decomposing", worms come to take over this body. On being eaten, it becomes the excreta and on being burnt, it takes the form of Ash. Thus, although this body may be called as a "celestial being" (DĒVA), ultimately, in the end, it becomes either ash, worms or excreta! - this body thus becomes to either of these three names after being, once called as "DĒVA" (celestial)!

When this is the real nature of this body, for the sake of protecting and progressing this body, he, who does harm and hatred on others, do they really understand what is beneficial and good for them? - meaning that they do not understand at all! If they have understood their "real" benefit and welfare, they will never harm anyone.

In fact "harming" others makes one to attain the punishment of being taken to "hell" (NARAKA). Here reference has been made to "violent harm" (HIMSĀ), as, the persons, who are proud of their wealth, usually indulge in these "violent" actions. Through this it is also, emphasized, that persons who are attached to women (LUST), and who have become their servants, also do not understand, as to which action they should do, so that

their "real" welfare can be attained. Thus, without understanding even what is good for their own welfare, devoid of following the 'righteous' path (Dharma) and the association of our Lord's devotees (Satsangha), these two sons of Kubēra, deserved to get the curse of sage Nārada. From this, we have to clearly understand that we should not put effort to get happiness and pleasure through such a "body" (and for such a "body" which can be snatched away or lost in a second!)

Hence, one should not put effort for the pleasures of the senses of this body. But this idea may seem to go against, some of the sayings in the scriptures, which exhort a person to protect his body, before he protects others such as his women and his wealth, as this "body's" death would mean, the complete end to all other "human" goals (PURSHĀRTHA). According to these scriptural statements, one should always and certainly protect ones "body" with all the means at one's command.

This doubt is dealt with in the next verse.

देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव वा।

मातुः पितुर्वा क्रेतुर्वा बलिनोग्नेः शुनोऽथ वा ॥११॥

VERSE 11 Meaning: "To whom does this body belong to? Does it belong to the giver of food? Does it belong to the father, mother or the grand-father? Or does it belong to the one, who is forcibly able to take away this body with himself? Does it belong to the one who "purchases" this body? Or does it belong to the Fire or the dogs?"

श्रीसुबोधिनी : तत् शास्त्रान्तरे विरुध्यति, "आत्मानं सततं रक्षेद् दारैरपि धनैरपि" ति "तस्मादस्य वधो राजन् सर्वार्थवध उच्यते" इत्यादिवाक्यै रक्षाया अवश्यविधानात्, तत्राह देहः किमन्नदातुः स्वमिति.

अविचाराद् देहे रक्षार्थं प्रयत्नवचनानि, विचारे तु न रक्षणीयं स्यादिति सन्देहजनकान् पक्षानाह. देहः केन सम्बन्धेन सम्बन्धी भवतीति विचारणीयम्. तत्रात्मा न भवति, अल्पविवेकनापि तद्भेददर्शनात्. आत्मीयत्वं तु भवति. सा चात्मीयता किन्निबन्धना? बहूनामेवैकस्मिन् शरीर आत्मीयत्वबुद्धिः. शरीरस्योत्पत्तिर्द्विविधा- आद्या प्रत्यहं च जायमाना. प्रत्यहं चेद् देहोऽन्नदातुर्भवत्यन्नमयत्वाच्च देहस्य. आद्यश्चेन्निषेक्तुः पितुः लोकप्रतीत्या चेदुत्पत्तिर्मातुर्भवति. परलोकसाधकत्वे मातुःपितुर्भवति, पुत्रिकापुत्रपक्षे तथैव शास्त्रार्थत्वात्. एषा स्वरूपस्थितिः. वैषयिकस्थितिमप्याह क्रेतुर्वा बलिन इति, यो वा विक्रीणीते यो वा बद्ध्वा गृह्णाति? अन्त्यविचारश्चेदग्नेः शुनोथ वेति? कृमिपक्षे न स्वत्वं कस्यचित् ॥११॥

SRI SUBODHINI: The words spoken exhorting one to always protect the body first, have not been spoken with much thinking and knowledge. If one really thinks deeply, one will conclude that, in reality, we should not put effort to save this body. Really speaking, to whom does the body belong to? In this verse, this is dealt with clearly, indicating as to how the "relationship" of the body is developed due to what type of "relations" and as to whom, we should regard, this body belongs to? (1) This "body" is not the soul or Ātma - as this can be very clearly understood, through a little contemplation, that there is "complete" difference between the "body" and the "Ātma". Naturally, the "sense of belonging" does happen, in a human life, but we should ask the question, this "sense of belonging" is whose? And how does it happen? We should also see that, in one "body" only, we develop a "sense of belonging" to many persons/objects, each in a different way!

The origin of this body is of two kinds. (1) Firstly the nature of the body at the time of birth. (2) Secondly the progress of the body, on a daily basis. From the

"progress" this body makes, on daily basis, we understand that this body really belongs to the "giver of food" (ANNADĀTA), as the "body" is made through "food" and it progresses due to this. That is why in the scriptures, the body is called as "consisting of food" (ANNAMAYA). The body is seen at the time of birth, - this belongs to the father who gives the "Veerya" (the seed power) for the evolution of this body. Due to the origin of the body from the stomach of the mother, it belongs to the mother also. As the grandfather gets the benefit in the "other world" this body belongs to the grandfather also, as the son of one's daughter, has been described, to do good for the welfare of the grandfather in the "other" world. This is described from the point of one's spiritual body or form.

It is also said, in another way, that this "body" belongs to the one who "purchases" this or who "takes" it away 'forcibly' and this pertains to the various happenings in this world and refers to particular incidents which may happen to one, during living in this world (debt, war etc.). But, if one really thinks of the "ending" of this "body", then, certainly this body belongs to either the Fire or to the dogs! Moreover, if the worms, set in, in this body, then it does not belong to anybody!

What is the final conclusion after considering all this about one's body? The answer is given in the following verse.

एवं साधारणं देहमव्यक्तप्रभवाप्ययम्।

को विद्वानात्मसात्कृत्वा हन्ति जन्तून् कृतेऽसतः ॥१२॥

VERSE 12 Meaning: "Is it not foolish, then to kill different kind of beings and animals, for the sake of this body, whose origin and end are seen in the "unmanifest"

(AVYAKTĀ) and which is grossly misunderstood, as one's own or as consisting of one's real self?" (i.e. the body being regarded as the real self and not the Ātma or the soul).

श्रीसुबोधिनी : ततः किमत आहैवमिति.

एवं सर्वेषां साधारणं देहमात्मसात्कृत्वा को वा जन्तून् हन्तीतिसम्बन्धः. तत्रापि विद्वान्, यतोयं देहः साधारणः, वस्तुतस्त्वयं देहो न पूर्वोक्तानां मध्ये कस्यचिदपि भवितुमर्हति, यतोऽव्यक्तमेव प्रभव उत्पत्तिस्थानमप्ययस्थानं च. नन्वेतादृशा घातका अपि बहवो दृश्यन्त इति चेत् तत्राहुरसत इति, ये सच्छब्दवाच्या देवाः सन्तोपि ते नैवंविधा इत्यर्थः ॥१२॥

SRI SUBODHINI: In this manner, it has been clearly stated, that the body has only a general (SĀDĀRANA) relationship with all, and thinking this "body" as oneself, how can one ever kill another being? Wise people cannot kill at all, because they understand that this body, "generally", keeps relations with everyone. But, in reality, this body, does not belong to anyone. The reason being, that this body is born out of the primordial nature (PRAKRUTI) and it gets dissolved in this primordial nature only. Even, after knowing this, we do see, in this world, numerous "killers". Why? In this verse, the reply has been given through the word "foolish and cruel" (ASATAHA) - indicating that these "killers and givers of sorrow" are all seen to be "cruel" people. In this world the "godly" and "the noble" persons do not commit these violent acts and they are never cruel.

What should we do under these circumstances? The following verse gives an answer to this query.

असतः श्रीमदान्धस्य दारिद्र्यं परमाञ्जनम्।

आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥१३॥

VERSE 13 Meaning: "Poverty is the best cure for those cruel persons, who are proud of their wealth and have become blind, due to this pride of wealth. A poor person only sees another like himself (he only, has an equal vision) due to which, he does not harm anyone."

श्रीसुबोधिनी : तर्हि किं कर्तव्यमित्याकाङ्क्षायामाहासत इति.

असतो लक्षणं श्रीमदान्धस्येति, श्रीमदेनान्धस्य. यथा भगवान् "यस्यानुग्रहमिच्छामि हरिष्ये तद्धनं शनैरिति तथा नारदोप्याह. यथा काचकामलादिनान्धस्याञ्जने दत्ते दृष्टिर्भवति, न तु स्वभावत एवान्धस्य. अयं च श्रीमदेनान्धः; श्रिया अभावो येनैव भवति तदेवाञ्जनं भवति. तद् दारिद्र्यमेव, दारिद्र्यं नाम दुरदृष्टसहितसम्पत्त्यभावः. सन्त्यञ्जनान्यन्यान्यपि व्याध्यादीनि, परं दारिद्र्यं परममञ्जनम्. न केवलं दारिद्र्यस्य दोषनिवर्तकत्वं किन्तु गुणजनकत्वमपीत्याहात्मौपम्येनेति. आत्मोपमानं यत्र तत् ज्ञानमात्मौपम्यं-यथात्मनि सुखदुःखानुभवस्तथा सर्वस्येत्यनुसन्धानं; यथात्मसुखार्थं यतते दुःखनिवृत्त्यर्थं च, न तु दुःखार्थं, तथा सर्वेषामपि सुखदुःखाभावार्थं यतत इत्यर्थः ॥१३॥

SRI SUBODHINI: A bad and cruel person is defined as one, who is blind with the pride of wealth. The Lord, when He blesses one, He takes away (destroys) this wealth, as wealth causes ego or pride. Our Lord keeps Himself, far away, from an egoistic person. Our Lord really blesses a devotee, so that he does not get any "ego" - hence our Lord removes the devotee's wealth - and this makes the devotee, sincerely love our Lord. Our Lord has made the medicine of "poverty" for those who have the disease of "becoming blind through the pride of wealth."

Sage Nārada, also now thought that this "medicine" was appropriate for these two persons and he gave them a curse of this nature - like for cataract or for jaundiced eyes, eye-ointment (Anjam) is applied for curing. But, this eye-ointment cannot cure one, who is blind from birth.

These two sons of Kubēra, by birth, were celestial beings and were not demons, and they, out of pride of wealth had become bad persons. Hence, for these two, removing their wealth is the right medicine. "Poverty" is also a sign of the result of actions, done in the past lives, fructifying now in this particular life (PRĀRABDĀ). There are other medicines also for destroying the pride of wealth but "poverty" is considered as the best medicine, because, "poverty" not only destroys one's blemish and defects, but also endows the poor persons with good qualities (GUNA). The quality referred to here, is to treat everyone like oneself and behave accordingly. Such a person, as he puts effort for his own happiness, and to alleviate his sufferings, he also puts efforts for others' happiness and tries his best to remove the sorrow of others.

In this way, a poor person regards others like himself. But the "wealthy" people do not consider others as equal to themselves. This is explained by giving an example, in the following verse.

यथा कण्टकविद्धाङ्गो जन्तोर्नेच्छति तां व्यथाम्।

जीवसाम्यं गतो लिङ्गैर्न तथाऽविद्धकण्टकः ॥१४॥

VERSE 14 Meaning: "A person, who is struck by a thorn, does not desire that others also should be struck with thorns; He thinks that the pain and suffering, which he is undergoing, due to this thorn, will also certainly, be felt by others. But, the person who has never experienced this pain of being struck by a thorn, does not think like the former person, as he has not experienced this pain."

श्रीसुबोधिनी : आत्मौपम्येन भूतानां दर्शनं दरिद्रस्यैव नान्यस्येत्यर्थे दृष्टान्तमाह यथेति.

दारिद्र्यं सर्वदुःखनिदानम्. दारिद्र्यंगतः सर्वाण्येव दुःखान्युभवति, न त्वदारिद्र्यः, प्रतीकारबाहुल्यात्. स्वानुभवेनैव कण्टकेन विन्द्वाङ्गः कण्टकव्यथामन्यस्मै न वाञ्छति; जातामपि दूरीकरोति. लिङ्गैः स्वानुभवैः परदुःखज्ञापकैः कृत्वा जीवसाम्यं गतः सर्वेषु जीवेषु समत्वं प्राप्तः. न तथाऽविद्धकण्टकः समत्वं प्राप्नोति ॥१४॥

SRI SUBODHINI: All sorrow follows "poverty". A poor person also is capable of undergoing all sorts of suffering. A 'wealthy' person does not have the capacity to suffer, as he puts all types of efforts to alleviate his suffering and sorrow. A person, who is struck with a thorn, due to the experience of pain from this thorn, desires that another or others, should never get into this pain; and if someone does get struck by a thorn, then he puts efforts to get the thorn removed (i.e. he helps others with a view to alleviate their sorrow). Why? Because he has now got, through his own experience of the pain and sorrow, a feeling of oneness, with others. Conversely, the person who has never experienced such suffering, will never feel "oneness" or "equality" with others.

Although "poverty" confers great benefits, as it also confers sorrow and suffering, it is considered as "bad" or "destructive" and how can we then praise "poverty"? This doubt is removed in the next verse.

दारिद्र्यो निरहंस्तम्भो मुक्तः सर्वमदैरिह।

कृच्छ्रं यदृच्छयाप्नोति तद्धि तस्य परं तपः ॥१५॥

VERSE 15 Meaning: "A poor person, freed from all types of "pride" and "ego", when he experiences accidentally, sorrow and difficulties, the same sorrow and suffering becomes his great penance."

श्रीसुबोधिनी : ननु तथापि दारिद्र्यस्य दुःखरूपत्वात् फलोत्तमत्वेऽपि स्वरूपतो निष्ठरूपत्वात् कथं स्तूयत इत्याशङ्क्याह दारिद्र्यस्येति.

दारिद्र्यं मोक्षसाधकमतः स्वरूपतो दुःखरूपमपि तपोवदाशास्यमेव. तस्य मोक्षसाधकत्वाह दारिद्र्यः प्रथमतो निरहंस्तम्भः अहं-लक्षणः स्तम्भो निर्गतो यस्मात्. मोक्षेहङ्काराभावः करणम्. अहमित्यस्यात्मपरत्वव्यावृत्त्यर्थं स्तम्भपदं, अहङ्कारस्तम्भेनैवाज्ञानगृहं सुस्थिरं भवति. किञ्च सर्वमदैरपि मुक्तो भवति, यदृच्छयैव य कृच्छ्रं क्लेशाधिक्यं प्राप्नोति. ततः किमत आह तद्धि तस्य परं तप इति, कष्टेन तपः कर्तव्यं तत् तस्य स्वभावत एव सम्पद्यते, विहितत्वं त्वप्रयोजकम् ॥१५॥

SRI SUBODHINI: "Poverty" can confer liberation. Hence, although it gives sorrow to this body, it deserves to be desired for. Because this poverty is of the form of penance (TAPAS). How? A poor person is always humble and never gets into "ego" (AHANKĀR), which is a "stumbling block" for "liberation" (MŌKSHA). In fact, the absence of "ego" is a sine qua non (a prerequisite) for attaining liberation. In the verse, the word "I" (AHAM) has been used. Usually it denotes the Para Brahman. But as the word "STAMBA" has been added to this word "AHAM", the meaning of these words change into "Ego", which is detrimental to get liberation. How? The pillar of "Ego" is the stable protector of the house of "ignorance" (AJNĀNA). As "poverty" makes one humble, there is no ignorance in the poor man, through which, all other "prides" in them, also get destroyed. When this poor person, experiences, accidentally, sorrow and suffering, this same sorrow and suffering becomes his penance. When one does penance, control over the senses is easily done as and he is also able to perform other difficult physical penance. After sometime "control over the senses" becomes his second nature. Although, a penance is supposed to be done, as per the rules specified in the scriptures, the same stipulations are not applicable here, as sorrow and pain are treated as "penance".

[Shri Purushōttamji says in his Prakāsh: Our Lord has ordered in the Bhagavad Gīta, through the verse "worship of celestial Beings, Brāhmins, Gurus etc" that one should contemplate on the Lord, after controlling one's senses, through proper penance. But here, penance through "control of the senses becomes natural", although this penance is not in accordance with the scriptural injunctions. Replying to this, it is said that "one should put one's mind, somehow (by any method) on our Lord Shri Krishna". Hence, the importance is the "goal" and not the "way". Due to the absence of "Ego", although rules and stipulations are not observed, in this sort of penance, automatically the "senses" are conquered and this person attains the desired goal.]

In the "Yogasāstrās", a prerequisite for one's liberation has been prescribed as the "conquest over the senses" and in the Sāṅkhyasāstra, the prerequisite is the absence of "ego". When one is poor and lowly, automatically, conquest over the senses takes place and it becomes one's second nature. The same is described below.

नित्यं क्षुत्क्षामदेहस्य दरिद्रस्यान्नकाङ्क्षिणः।

इन्द्रियाण्याशु शुष्यन्ति हिंसापि विनिवर्तते ॥१६॥

VERSE 16 Meaning: "The poor man's senses become weak due to the desire for food. Everyday, their bodies become incapable and feeble, and due to this, all thoughts of harming others also get ended."

श्रीसुबोधिनी : किञ्च मोक्ष इन्द्रियजयो योगशास्त्रसिद्धः साधनत्वेन यथा साङ्ख्येहङ्काराभावो. दारिद्र्य इन्द्रियजयः स्वभावत एव भवति, तदाह नित्यमिति.

सर्वदा क्षुत्क्षामदेहस्यान्नकाङ्क्षिण इन्द्रियाण्याशु शुष्यन्ति, "विषया विनिवर्तन्ते निराहारस्य देहिन" इतिवाक्याद्. दरिद्रस्येतिहेतुः.

इन्द्रियप्रांगल्भ्याभावादेव हिंसा निवर्तते, ज्ञानेन्द्रियप्रांगल्भ्याभावाच्च तद्धेतुभूता
तृष्णापि, विषयाभावाच्च ॥१६॥

SRI SUBODHINI: In the Bhagavad Gīta, the Lord has said that "due to the absence of food, one's attachment to the senses gets mitigated or destroyed" - as per these words of our Lord, it is also said here, that, the senses of the poor persons, whose bodies have become weak due to the lack of food, become, very quickly, "dried up" (i.e. cannot perform their functions) as poverty cannot feed the body and progress it. As these "organs of action" become weak and disturbed, the thought of "harming" (HIMSĀ) others also does not arise. The senses of knowledge, also now lack "full knowledge and power", and also due to the absence of various avenues of enjoyment/materials/objects (caused by poverty), the cause of attachment to the senses - desire - (TRISHNĀ) also gets destroyed.

As the senses get weak, there is no more enjoyment or indulgence in the sense objects - but the desire for enjoyment (Trishnā) will remain in the mind. A poor person gets rid of this also. This is described in the next verse.

दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः।

सद्भिः क्षिणोति सन्तर्षं तत आराद् हि सिध्यति ॥१७॥

VERSE 17 Meaning: "A poor man only, gets the Satsangha and companionship of noble Mahātmās who have equal vision and due to this association, the "desire" in his mind becomes weak and powerless and he becomes, very quickly, pure and sacred".

श्रीसुबोधिनी : मनोरथरूपा तृष्णा त्ववशिष्यते, तस्या अपि निवृत्तिमाह
दरिद्रस्यैवेति.

साधुसङ्गात् तृष्णापगमः. ते हि भगवत्प्रेरिता परिभ्रमन्ति लोकानामुद्धारार्थम्. तेनावृतत्वाद् दरिद्रस्यैव गृहे गच्छन्ति. तेषां काण्डद्वयनिष्णातत्वमाह साधवः समदर्शिन इति. तत्रापि विश्वासार्थं सदाचार एव मुख्यः, तदाह सद्भिः क्षिणोति सन्तर्षमिति. सन्तर्षस्तृष्णा समीचीनापि, धर्मार्थमपि यात्रार्थमपि वा धनाकाङ्क्षां, ततः शीघ्रमेव सिध्यति ॥१७॥

SRI SUBODHINI: The "desire" in these poor people also get removed through the blessings of the association of these noble Mahātmās. The Mahātmās, inspired by our Lord, for the purpose of redemption of this world, visit all the places of this earth. The houses of the poor are always open to these Mahātmās. Hence, these noble Mahatmas visit only the homes of the poor and lowly people. These Mahātmās, fully imbibed with the wisdom of the earlier and later parts of the Vedās (i.e. 'Karma' action part and "JNĀNA" - spiritual wisdom part) have become persons of "equal vision" (SAMADARSI). Yet they visit the homes of the poor, as these people are persons of "pure character and conduct". On their coming, these poor people, through satsangha, remove their desires. Even the desire to go for pilgrimage and do other good deeds become removed and on the demise of all these types of desires, they attain, quickly the goal of liberation.

Why do these Mahātmās visit these homes of the poor people, even when these houses have not enough food and other materials? The reply is given in the following verse.

साधूनां समचित्तानां मुकुन्दचरणैषिणाम्।

उपेक्ष्यैः किं धनस्तम्भैरसद्भिरसदाश्रयैः ॥१८॥

VERSE 18 Meaning: "Mahātmās, who have an equal vision, fully devoted and desirous of the Holy feet of our Lord Mukunda (Shri Krishna), do not regard those per-

sons, (as worthy of being visited by them) , who serve the cause of the bad and cruel persons, who are themselves of very bad disposition (nature) and have become like "pillars" due to the pride of their wealth". (i.e. these Mahātmās do not visit these type of persons).

श्रीसुबोधिनी : ननु सन्तोपि भक्ष्यादिरहिते दरिद्रगृहे कथं गच्छेयुः? तत्राह साधूनामिति.

सतां धनिनां च परस्परविरुद्धा धर्माः- ते हि साधवः सदाचाराः, ते ह्यसन्तोऽसदाचाराः. साधवस्तु समचित्ताः, ते तूपेक्षया एव विषमचित्ताः. समचित्तानां विषमचित्ता उपेक्षया एव भवन्ति. साधवस्तु मुकुन्दचरणैषिणो मोक्षदातुश्चरणान्वेषणपराः, अन्ये त्वसदाश्रयाः, असत्स्वेव हि धनं तिष्ठति, तदर्थम्. तच्चरणान्वेषिणो यतस्तमेवाश्रित्य तिष्ठन्ति, अतो धनस्तम्भैर्धनेन स्तम्भप्राया जाता गृहभारवाहकास्तैर्न किञ्चित् कृत्यमित्यर्थः ॥१८॥

SRI SUBODHINI: The paths of the Mahātmās and these wealthy people are always different and against each other. In other words, they differ from each other completely. The Mahātmās are of pure conduct and character and, usually, the wealthy people elect to bad and wrong conduct and way of life. The Mahātmās have equal vision to everyone and the "wealthy" always entertain different vision to different people - i.e. they do not have an equal vision for everyone. Hence, for the Mahātmās, these wealthy people become worthy of being ignored or not associated with. These Mahātmās, are constantly engaged in the search for the Holy feet of our Lord Shri Mukunda, whereas, these "wealthy" people are fully engrossed in serving the persons of very low character as usually "wealth and riches" remain and stay only with persons of low character, as they desire for more and more money at all times and they always keep the company of such people, so that, they can attain more

wealth. They become completely dependent on them. Hence, they become like pillars, full of pride of wealth - like the hard pillars who bear the weight of the roof of a house! Thus the Mahātmās have nothing in common with these bad persons and have no relationship either.

तदहं मत्तयोर्मध्व्या वारुण्या श्रीमदान्धयोः।

तमो मदं हरिष्यामि स्त्रैणयोरजितात्मनोः ॥११॥

VERSE 19 Meaning: "Nārada said "I will remove the pride of ignorance of these two, who are intoxicated with wine and Vāruṇī drink, blind with the pride of wealth, being under the control of women and who have been conquered by their senses."

श्रीसुबोधिनी : एकोप्यंशो नोभयोस्तुल्यः, अतः श्रीमदनिवृत्तिः कर्तव्या, दारिद्र्यं च सम्पादनीयं, निन्दितकर्मणा च स्थावरत्वम्, मददूरीकरणं तु सतामावश्यकं; सतां दृष्टिर्हि ब्रह्मज्ञानवत् सर्वदोषनिवर्तिका, अन्यथा त्रिदोषयुक्ता नाशमेव यास्यन्तीति. तयोर्दोषान् गणयति माध्व्या मत्तयोः, माध्वीपदेन रस्यत्वादनिवृत्तिः; फलं तु नाशकमेव. वारुणी दैत्यत्वसम्पादिका. श्रीमदेन चान्धौ स्त्रैणौ च. अतो दोषत्रयं दूरीकरिष्यामि- तमोऽज्ञानं मदोऽजितेन्द्रियत्वं च ॥११॥

SRI SUBODHINI: There is nothing in common between the Mahātmās and the persons who are proud of their wealth. Hence, with a view to remove the ignorance caused by the "pride of wealth" in these two sons of Kubēra, "I have to make them poor. These two have to be made into a gross form". Removing ignorance and pride is the work of Mahātmās. The outlook of these Mahātmās, remove the blemish and defects, like the spiritual wisdom of Brahman. These "wealthy" people will attain destruction, if the "blemish" of these people are not removed by the Mahātmās. Now the "blemish" of these sons of Kubēra are counted. They were fully inebriated through

the drinking of wine. As this was made from honey, there was a special taste, which did not allow them to give up this drink. Drinking this wine, will, definitely lead to one's destruction. The "Vārūni" drink makes one into a "demon". These two sons of Kubēra were, now, very proud of being wealthy and also fully attached to their women companions. Hence, Nārada decided "I will now remove the three "blemish" of these two sons of Kubēra viz. (1) Ignorance. (2) Pride. (3) Being under the control of the senses."

Having thus described the cause of the curse on these two, in the following three verses, the curse is described, till they get the compassion of the sage Nārada.

यदिमौ लोकपालस्य पुत्रौ भूत्वा तमःप्लुतौ।

न विवाससमात्मानं विजानीतः सुदुर्मदौ ॥२०॥

VERSE 20 Meaning: "These two, although the sons of the celestial protector (of this world) Kubēra, filled up with the ignorance and proud to the extreme, are now, not even aware, that they are naked."

दोषानुवादः शापश्च प्रसादश्चेत्यनुक्रमात् ॥ (१) ॥

KARIKA AND IT'S MEANING: "Repetition of their guilt and blemish, the actual act of cursing and Nārada's compassion are respectively described in the 20th, 21st and 22nd verses.

श्रीसुबोधिनी : एवं हेतुं निरूप्य शापमाह प्रसादान्तं त्रिभिर्यदिति,
अनुवादमाह यद् यस्मात् कारणादिमौ लोकपालस्य कुबेरस्य रक्षायां
प्रतिष्ठितस्य पुत्रौ भूत्वा तत्पदाभिषेकयोग्यौ तमसा प्लुतौ. किञ्च विवाससं
नानमात्मानं च न विजानीतः. किञ्च सुदुर्मदौ ॥२०॥

SRI SUBODHINI: The guilt and blemish of these two sons of Kubēra are now reiterated. These two were

the children of the protector of this world Kubēra, and that they would have adorned Kubēra's place and position later. But, now, they have become such, filled up with ignorance, that they have become very bad, blind with pride, that they are not even aware that they are now naked!

Through this reason, (because of the three-fold blemish) these two people deserve the punishment of attaining a gross form of birth (in a pure Tāmasik form) as their actions will fructify in this way only, as a natural result. What will happen if they become the trees? Replying to this,, it is said, that, when they become the inanimate objects of being the trees, then, they will never again become the ignorant persons of cruel pride.

अतोर्हतः स्थावरतां स्यातां नैव यथा पुनः।

स्मृति स्यात् मत्प्रसादेन तत्रापि मदनुग्रहात् ॥२१॥

VERSE 21 Meaning: "Hence, these two sons of Kubēra ,now deserve to become "trees" through which, they will never again become blind with pride. They will remember well this compassionate act of mine and my blessing will continue there also". (i.e. where they will stay as trees).

ज्ञाननाशः क्रियानाशो भोगनाशस्तथैव च।

दुःखं शीघ्रं चानिवृत्तिर्वृक्षत्वे हि भवन्ति वै ॥ (१०) ॥

KĀRIKA AND IT'S MEANING: "After becoming the trees what will happen to these two persons, is described in this Kārika. (1) The loss of knowledge. (2) The loss of power of action. (3) Loss of pleasures. (4) Sorrow and (5) Sorrow not being mitigated quickly. (i.e. sorrow and suffering continuing for a long time) - these 5 take place, when one gets into the form of a tree."

श्रीसुबोधिनी : अतो दोषत्रयेण स्थावरतां शुद्धतामसत्त्वमर्हतः, कर्मण एव तथाफलं भवतीति. ततः किमत आह यथा पुनरेव नैवं स्याताम्-

ननु कर्मणैवैतद् भविष्यति; तव कः प्रसाद इति चेत् तत्राह स्मृतिः स्यात् मत्प्रसादेनेति. पूर्वजन्मवृत्तान्तस्मरणं शापेन वृक्षभावस्मरणं च यद्यपि वृक्षयोनौ न भवति, सत्त्वांशाभावात्, तथाप्यहं भगवत्कृपया सर्वभावं प्राप्त इति मदंशो गुप्त एव तत्रापि वर्ततेऽग्निवदत्राहं चेत् प्रसन्न उद्विक्तसत्त्वगुणस्तदा मदंशस्तत्रापि प्रकटो भविष्यतीति स्मृतिः स्यात् तत्रापि तस्मिन्नपि जन्मनीदानीमपि. किञ्चाधिकोऽनुग्रहोपि क्रियते. प्रसादस्तु स्वधर्माविर्भावः, ३. अनुग्रहस्तु परदोषाणां स्वीकारः. अतस्तदीयदोषोस्माभिर्गृहीत इति, कर्मफलस्यापि भोगात् ॥२१॥

SRI SUBODHINI: When these sons of Kubēra would have got, through their actions only, the birth into the tree-form, then where is the compassion from sage Nārada? These tree-forms are gross in nature (JADA) and there is not even an iota of Harmony (Satwa) in these trees. There is no memory either. But due to sage Nārada's Grace, (as he is capable of being present everywhere due to the Grace of our Lord), a part of sage Nārada's power (in the form of fire) will remain, in a secret way in these trees. Through this power of sage Nārada, they will remember their past births, although they will remain as the trees. They will also have the memory of having become the trees, through the curse of sage Nārada. "This is due to my compassionate Grace". Sage Nārada, says further, that "if I become very happy and pleased, then I will manifest in these trees also, through which, the memory of both the lives will remain in these two persons. I will also bless them in a very special way."

The words "Prasāda" and "Anugrahā" used in this verse, have the same meaning. But, as these have been used twice, it's meaning is different from each other. Our

Shri Mahāprabhuji is explaining this, that through the word "Prasāda", sage Nārada hinted at the manifestation of His own 'satwaguna' in the trees, in a secret way. The word "Anugrahā" denotes, that sage Nārada, accepted on Himself, all the other sins of these two persons and decided to undergo the results of these "sinful" actions by Himself. This shows the glory, greatness and the compassionate nature of the sage Nārada, who is a great devotee of our Lord.

वासुदेवस्य सान्निध्यं लब्ध्वा दिव्यशरच्छते।

वृत्ते स्वलोकतां लब्ध्वा लब्धभक्ती भविष्यथः ॥२२॥

VERSE 22 Meaning: "After the lapse of 100 celestial years, when you attain the vision of our Lord (i.e. when they attain His nearness), you will be redeemed here, and you, both, will go back to your world and also attain love and Devotion to our Lord, in this future life".

श्रीसुबोधिनी : वासुदेवस्य सान्निध्यं प्राप्स्यथः; पुरुषापराध इति पुरुषायुःपर्यन्तं भोगः, देवत्वाद् दिव्यम्. दिव्यशरच्छते वृत्तेऽतीते वासुदेवस्य सान्निध्यं लब्ध्वा ततः स्वलोकतां च लब्ध्वा नलकूबरत्वं च प्राप्य पूर्वावस्थातो विशिष्टौ लब्धभक्ती भविष्यथो भक्तिस्तत्र प्राप्तव्या. अनेनाप्राप्तभक्तेरेव स्वसाधनरूपा भक्तिर्भवति गच्छति चानयोस्तु नैसर्गिकी रतिर्भविष्यतीतिभावः ॥२२॥

SRI SUBODHINI: When a human being attains, through his actions, the birth as a tree, he will have to undergo the same 100 years of human life before being released from this life of a tree. These two sons of Kubēra were celestial beings and they had to undergo the life of being a tree for a 100 celestial years! When this type of 100 years will get over, then "you both will have the vision of our Lord and after this, you will both attain your celestial form, back. You also will be blessed with loving

devotion to our Lord, automatically", He who lacks devotion to our Lord, puts efforts and through spiritual practice attains love and Bhakthi to our Lord, but many a time, this type of Bhakthi is not stable or permanent. "But your Devotion to our Lord will be stable", so said sage Nārada.

The words of the Mahātmās or wise Brāhmīns cannot go in waste. Sage Nārada, after telling the above, went away from that place and the same is explained below.

॥ श्रीशुक उवाच॥

स एवमुक्तो देवर्षिर्गतो नारायणश्रमम्।

नलकूबरमणिग्रीवावासतुर्यमलार्जुनौ ॥२३॥

VERSE 23 Meaning: "Shri Suka said, "having told like this, the celestial sage Nārada went to the Āshram (Abode) of Sri Nārāyana and these two, Nalakūbara and Manigreeva became the trees and were together known as Yamalārjuna."

श्रीसुबोधिनी : एवमुक्त्वा ब्रह्मवाक्यमन्यथा न भविष्यतीति तादृशवाक्यमुच्चार्य ततो गत इत्याह स एवमिति.

स नारदो देवगुह्यकर्ता एवमुक्तः, कर्त्तरि क्तः, पश्चान्नारायणाश्रमं गतस्तद्दोषपरिहारार्थम् तज्ज्ञानार्थं देवर्षिरिति. मिलितानां मध्ये नारदस्य गमनमुक्त्वा नलकूबरयोराह नलकूबरमणिग्रीवाविति. यमलावेकत्रोत्पन्नौ मूले मिलितौ, अर्जुनो जातिविशेषः ॥२३॥

SRI SUBODHINI: Shri Nārada always does, for the sake of the celestial deities, the tasks secretly, and as he had taken some of the blemish of these sons of Kubēra, he went away to the abode (Āshram) of Sri Nārāyana, with a view to cleanse himself of the blemish, which he had taken upon himself. How does he know that his "blemish" will be redeemed there?; answering this, it is

specified in this verse, that sage Nārada, was a seer of the celestial regions. A "sage" (RISHI) always has the knowledge of the past, the present and the future. Shri Nārada was both a "Rishi" (sage) and a "Dēva" (celestial Being) and hence sage Nārada had this knowledge, even from the beginning. Shri Nārada left that place to go to the Āshramam of Sri NĀRĀYANA.

Now, dealing with these two sons of Kubēra, it is said, that they became the two Arjuna trees in Vraja. They were not only "gross" (JADA) but became two trees and because they were created together, they came to be known as Yamalārjuna.

Shri Nārada, who gave the curse, also did penance after going to the Narāyanāshrama, so that his own blemish will be mitigated. After describing that these two sons of Kubēra got their punishment for the wrong done by them. Now, without actually telling that, these two will have their memory of all these events and about themselves, with the Grace of sage Nārada, it is said that, the result of sage Nārada's blessing viz. the vision and the nearness to our Lord, happened. This is described in the verse given below.

ऋषेर्भगवतस्तस्य सत्यं कर्तुं वचो हरिः।

जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥२४॥

VERSE 24 Meaning: "With a view to make the words of celestial sage Nārada, truthful, our Lord Shri Krishna, came very slowly, to the place, where these two trees were situated". (i.e. where Yamalārjuna were).

श्रीसुबोधिनी : एवं शापदातुः प्रायश्चित्तं शापग्रहीतुः शापफलप्राप्तिश्चेति निरूप्य स्मृतिरपि तत एव भविष्यतीति तामनुक्त्वानुग्रहफलं भगवत्सान्निध्यं तयोर्जातमित्याहर्षेरिति.

स हि भाव्यर्थं जानात्येव, तद् ज्ञात्वैव तथोक्तवानिति. किञ्च भगवतापि स्वकृपया तस्मिन् भगवत्त्वं सम्पादितं, तदाह भगवत इति. तस्यैषित्वं भगवत्त्वं वाक्यसत्यत्वं च कर्तुम्, स्वयं च सर्वदुःखहर्ता, यत्र यमलार्जुनावास्तां तत्र शनकैर्जगामादावेव. आरावे पुनः स्त्रीणामनुसरणं भविष्यतीति भगवानेवम्प्रकारेण तत्र गतस्तौ ज्ञापयितुं- यत्र स्त्रियो मामेवं कुर्वन्ति तत्र युवां कथं न करिष्यन्त्यतः स्त्रीसङ्गो न कर्तव्य इति तदानीमपि स्त्रीदर्शनाभावाय शनैर्गतः. तयोरगमनं न सम्भावितमिति यत्र तावेवास्तां तत्र स्वयं गतः ॥२४॥

SRI SUBODHINI: Sage Nārada had told that "you both will attain, even while being the trees, the presence of our Lord". "You both will attain devotion (BHAKTI) to our Lord". "You both will have full memory". How did Shri Nārada say all this? Removing this doubt, in the verse, sage Nārada has been referred to in a "special" way as "RISHI" - that sage Nārada always, knew about the future events. That is why, he uttered all the above statements and our Lord, out of His boundless Grace, had established His Divinity in sage Nārada - this is the reason that, in this verse, sage Nārada has been also referred to, with appellation of "being Divine" (BHAGAVATAHA).

Now, with a view to make the Divinity, sagehood and the truth of his words (of sage Nārada) truthful and fruitful, and to emphasize, that our Lord is Sri Hari, who is the dispeller of all the sorrow of everyone, our Lord Shri Krishna came near to the place, where the trees were situated. How did He come? He came there very slowly and there was no noise at all - if there was a sound, then the women standing there will go away. In fact, our Lord, did not want these womenfolk to come near to Him, as He thought, that, these women, who had put Him in bondage,

will definitely put these two sons of Kubēra also, in bondage. Hence, our Lord, went to the place, where the trees were there, very slowly, so that these two sons of Kubēra (now in the forms of the two trees), will not be able to see these women, who had helped, Yasōdha, to bind Him. From this, the Lord also taught a lesson to them, that no more they should court the companionship of womenfolk, in the future. Now Sri Hari, our Lord, went to the place of the trees. He had to go there, as the trees could not move and come to Him.

Our Lord is always supremely Gracious to His devotees. With a view to make the words of sage Nārada, truthful, our Lord went to the place, where the trees were. He, by this action, taught to the whole world, that, everyone should do their duties as per the advice, will and desire of His devotees. A doubt may arise now. Sage Nārada had blessed, the two sons of Kubēra, firstly to come near to our Lord and secondly to have Bhakti or devotion to our Lord. But they could have attained their former physical forms and could have also developed devotion to our Lord, by our Lord's mere presence, after leaving these tree-forms, and getting birth in the celestial forms. Hence, did our Lord, then, unnecessarily or wrongly made the two trees fall? Answer to this query and the will and desire of our Lord, are both dealt with, in the following verse.

देवर्षिर्मे प्रियतमो यदिमौ धनदात्मजौ।

तत् तथा साधयिष्यामि यद् गीतं तन्महात्मना ॥२५॥

VERSE 25 Meaning: "The celestial sage Nārada, is most dear to Me; these two are the sons of Kubera; hence, I will abide by the words of sage Nārada and take all the necessary actions accordingly". (so thought our Lord).

श्रीसुबोधिनी : एवं भगवत्सेवकेषु भगवत्कृपा अतो भगवत्सेवकानुवृत्तिः कर्तव्येति गत्वा भगवान् यमलार्जुनयोर्भङ्गं करिष्यतीति तत् कुतः? सान्निध्यं तु वरप्राप्तं, तथैव च भक्तिरपि भविष्यति; सान्निध्यादेवेदं शरीरं परित्यज्य नलकूबरत्वमेव प्राप्स्यतोतो भङ्गोऽनुचित इत्याशङ्क्य भगवतोभिप्रायमाह **देवर्षिरिति.**

एकमत्र सन्दिग्धं- स्मृतिर्जाता न वेति. तदपि प्रकटीकर्तव्यममर्यादरूपं च. **देवर्षिराह** यत् सत्त्वगुणोद्रेकेषु दुर्लभं तदतितामसे भवत्विति. ननु तत् मिथ्यैव भवत्वविचारितवचनादित्याशङ्क्याह **मे देवर्षिः प्रियतम** इति; आर्षज्ञानमर्यादा भज्येत. नारदश्च मदीयः, यत् मत्सेवकैः कृतं तत् मयैव कृतमिति. तत्राप्यत्यन्तं प्रियः प्रीतिविषयः, अतः स्नेहात् सर्वमेव कर्तव्यम्, अन्यथा स्नेहमर्यादापि न स्यात्. **यद् यस्मादिमौ च धनदात्मजौ.** कुबेरोऽतिभक्तः, अतो मूलभावश्च शुद्धः. अतस्तावन्तमर्थं त्याजयित्वा धनदांशे भक्त्युपयोग्यं यं योजयित्वा तत्रैव स्वयं प्रविश्य शुष्कौ कृत्वा स्वाधिदैविकभावेन तद् विदीर्णं विधाय तत् उद्धृत्य दृढभक्ती कर्तव्यौ. तदा नारदवाक्यं सत्यं भवति. तथैवाहं **साधयिष्यामि**; यत् तेन गीतं तत् तथा. ननु किं परार्थ एतावानुद्यमः? तत्राह **महात्मनेति**, महानेव तस्यात्मा. महत्त्वं भगवत्प्रवेशात् ॥२५॥

SRI SUBODHINI: One more doubt crops up here, as the last one. Whether these trees got their memory back or not? This has to be revealed. Sage Nārada had blessed that, even in the form of the trees, they will continue to have the memory of all the events, which led to their curse. Now, this "blessing" is considered as inappropriate as only in the human form, "Memory" of the past is retained, when the person is endowed with special "Harmony" (satwa) quality. The trees were "Tāmasik" by their innate qualities. How come, then, they will have the "Memory" as blessed by sage Nārada? Will it be that sage Nārada has told a lie? ; or he might have just told about this, without much forethought! All this analysis is

wrong. To remove this doubt, our Lord Himself said, that sage Nārada is "Most dear to Me". If sage Nārada's words were to become untrue, then the efficacy of the "Divine wisdom" (sage Nārada, had Divine wisdom through which He, always, knew about the past, present and the future happenings) of sage Nārada, will lose it's luster and power. ***"Sage Nārada is my devotee; whatever is said by a Bhaktha (devotee) or done by him - is my saying and work only". One gets great love and attachment for one's loved one. Due to this attachment and love "I will have to do all the works of my devotee and if I do not fulfill this, there is no Maryada or respect for this love."***

Moreover, the Lord thought, that, these persons were Kubēra's children. Kubēra was an ideal Devotee of our Lord, and due to this, the "basis (root)" of these two sons, is indeed pure. Hence, after destroying their pride of wealth, the Lord decided, to install the seed of pure devotion to Him. He decided to enter into them, and make them dry up. He also decided to make them fall, through His Divine Bhāva or attitude (i.e. remove their nature of being the trees) and redeem them. He, then, wanted to Bless them with His Bhakti and make them stable in this love for our Lord. Then only the words of sage Nārada, will be rendered truthful. "Hence, I will enact my Divine Leela, in the same way, as sage Nārada had told". Why does the Lord, for the sake of the other, put so much efforts? Answering this, the verse, contains the word "MAHĀTMANĀ" - meaning that the celestial sage Nārada was a Mahātma. ***A 'Mahātmā' is one, in whose Atma, our Lord had entered, with love. Hence, because, the Lord had entered into Shri Nārada, Shri Nārada was considered as a "Mahātma".***

Thinking in this manner, our Lord went, in between the two trees.

इत्यन्तेणार्जुनयोः कृष्णस्तु यमयोर्ययौ।

आत्मनिर्वेशमात्रेण तिर्यग्भूतमुलूखलम् ॥२६॥

VERSE 26 Meaning: "Thinking like this, our Lord Shri Krishna, began to proceed, in between these two trees. On His entry itself, the mortar became lopsided".

श्रीसुबोधिनी : इति विचार्य भगवानुभयोरन्तः प्रविष्ट इत्याहेत्यन्तरेणेति.

यमयोरर्जुनयोरन्तरा कृष्णो ययौ. केवलं बहिरेव ययावितिपक्षं दूषयितुं तुशब्दः. सदानन्दरूपत्वाद् दोषो दुःखं च तयोस्तदानीमेव निवृत्तम्. भगवत्सम्पृक्तं तूलूखलं दारुमयं भवतीति स्वसजातीयोद्धारार्थमात्मनो भगवतो वृक्षयोर्निवेशमात्रेणोलूखलं तिर्यग्भूतं जातम्. ऋजुत्वे तु तदपि मध्ये निर्गच्छेत्, तदा तु पुनर्भगवत्सम्बद्धं यदि सजातीयं न मोचयेत् तदा स्वस्याधिदैविकत्वं जातं व्यर्थं स्यात् ॥२६॥

SRI SUBODHINI : Our Lord, went in between these two trees. The word "Tu" used in this verse, denotes that, our Lord did not stay, outside the trees but also went inside them - as our Lord is always Blissful (Sadānanda) and on our Lord, entering in between them, the sorrow and blemish of these two trees, got removed, instantly. The "mortar" was made of wood. Hence, no sooner our Lord, entered in between the trees, with a view to redeem the two trees (of the same nature of wood, like the mortar), this, mortar became lopsided. If this mortar had not got tilted, and remained straight, then it would have also passed through the trees, along with our Lord. This would not have resulted in the redemption of the two trees. The "mortar", thought that if it does not redeem these two trees, although connected now with our Lord, in a very special relationship, then it's "Divine: status (i.e. being connected to our Lord) will go waste and useless.

In this manner, when the mortar became lopsided, what our Lord did is explained in the next verse.

बालेन निष्कर्षतान्वगुलूखलं-

तद् दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ।

निष्पेततुः परमविक्रमितातिवेपस्कन्ध-

प्रवालविटपौ कृतचण्डशब्दौ ॥२७॥

VERSE 27 Meaning: "The two trees were uprooted, by our Lord Dāmōdara who was dragging the lopsided mortar. The trunk, branches and the leaves of these trees began to tremour in an astonishing way, like very brave and courageous persons; the trees then fell with a thundering sound."

श्रीसुबोधिनी : एवमुलूखले तिर्यक्प्रकारेण पतिते भगवान् यत् कृतवांस्तदाह बालेनेति.

उलूखलं निष्कर्षता बालेन तरसोत्कलिताङ्घ्रिबन्धौ निष्पेततुः. भूमेर्भगवत्सम्बन्धादार्द्रता, सात्त्विकभावात्. अतः शिथिलसर्वभागावाकर्षणोत्कलिताङ्घ्रिबन्धौ जातौ. अन्वगनुकूलतयाकृष्टं यथा भवति तथोलूखलं नितरां कर्षतेति. उलूखलाकर्षणेन तावप्याकृष्टौ. अन्वगीषदिति वा. दामोदरेत्यन्वर्थनाम. बालस्योदरेणाकर्षणमल्पमेव भवति, तत्राप्युलूखलस्य स्थूलस्य. रज्जुरपि सूक्ष्मात्याकर्षणेन नश्येत्. अनेनापि साक्षाद्भगवानित्युक्तं, रज्जूलूखलयोरभङ्गेऽप्यर्जुनयोर्भङ्गात्. उपपत्तिस्तु रज्जुर्भगवद्रूपेति पूर्वमुक्तम्. उलूखलं त्वाधिदैविकं रूपं प्राप्तवत्, अतो युक्तमेव मूलतः पतनम्. क्रियाशक्तेरल्पीयस्या अप्युद्रताया महत् कार्यं जातमित्याह परमविक्रमितातिवेपस्कन्धप्रवालविटपाविति. परमं विक्रमं प्रापितौ परमविक्रमितौ, यथा भीमेन हनुमता वा बलाच्चावलेत. परमविक्रमितयोरिव योयमतिवेपस्कन्धप्रवालविटपानां ययोः. स्कन्धस्य चलनमतिकठिनं, ततोऽप्यल्पप्रवालानां पृथक्तया चलनमत्याश्चर्यं, ताभ्यां युक्तानां विटपानां चलनमिति. किञ्च कृतचण्डः शब्दो याभ्यां, पाते महान् शब्दः. आसुरभावस्य वा नाशदशायां तदभिमानिनः शब्दः. एवमसुरनाशिकाया भगवत्क्रियाशक्तेर्माहात्म्यमुक्तम् ॥२७॥

SRI SUBODHINI: Due to the connection of our Lord, on the earth getting the harmony (satwa) attitude, the "dryness" of these two trees, was removed, and they got the "wetness" - and this caused instability in all parts of these two trees. Now, our Lord, who is now known as Dāmōdara (i.e. rope tied to His stomach—DĀMA = rope; UDARA = stomach) was dragging the lopsided mortar, through the two trees. The trees also came behind Him - being dragged. Now they got uprooted, very quickly and both the trees fell down.

Now our Lord's Name of "Dāmōdara" became meaningful as He was now bound by a rope in His stomach! This Divine Leela of our Lord, explains the fact, that our Lord who was in the form of a boy, was indeed, the Lord of the universe (Bhagawān) as a small boy cannot drag such a heavy object, like the mortar. Moreover, the rope was also thin and could break if it is dragged in a faster pace. Due to all this, as the mortar was dragged easily, and as the rope didn't break, we can safely conclude that it was our Lord only who was, now, enacting His Divine Leela. The most astonishing factor was that the huge trees were uprooted but neither the rope or the mortar got damaged or broken! How did this happen? The "rope" was not an ordinary rope as it was our Lord, who had transformed Himself into this rope (or taken the form of this rope) and, hence, the rope did not break! The "mortar" (OOKHAL) also lost it's physical nature, due to the "touch" of our Lord and it was "divinised". Due to this Divine ingress, the mortar also did not break. The trees now fell down. Our Lord had exhibited, now, only, a very little of His power of actions (KRIYĀ SAKTHI), through which, this great feat of felling the trees took place. There were tremours in the two trees, as though

they were shaken by the astonishing capacity of Bhīma (of the Pāndava brothers) or Shri Hanūmān. The trunk of the trees, it's branches and the leaves were seen with very forceful tremours. Usually it is very difficult to see the huge trunk of the trees, being shaken and all the more surprising was, that the leaves were seen moving very fast, after having got separated from the tree! The branches were also seen with tremours. Thus, the trees fell down and a huge sound ensued. In other words, this was perhaps the sound of demoniac quality, and of it's presiding deity in these two trees, to signify that, this demoniac quality has now ended. In this way, the glory of our Lord's power of action is described in this verse, by way of destroying the demoniac quality in the trees.

Now, after destroying the "blemish" in them, in the following verse, their virtuous qualities are being described.

तत्र श्रिया परमया ककुभः स्फुरन्तौ सिद्धावुपेत्य कुजयोरिव
जातवेदाः।

कृष्णं प्रणम्य शिरसाखिललोकनाथं बद्धाञ्जली विरजसाविदमूचतुः

स्म ॥२८॥

VERSE 28 Meaning: "From these two trees, the two sons of Kubēra, manifested themselves, like the fire taking two forms, being illumined through the light and brilliance of the quarters. These two Sidhās (who have now completed their task, hence called as "Sidha"), came near to our Lord Shri Krishna, who is the Master of this universe, prostrated to our Lord with their heads; they began to pray, with folded hands, as they were now freed from all blemish and sins."

श्रीसुबोधिनी : एवं तयोर्दोषपरिहारमुक्त्वा गुणमाह तत्रेति.
परमया श्रिया दश दिशः स्फुरन्त्यो जातास्तावपि **स्फुरन्तौ**
 सन्तावुपेत्येतिसम्बन्धः. अस्यैव **स्फुरच्छब्दस्य** विभक्तिलिङ्गविपरिणामेन
दिक्शब्देनापि सम्बन्धः. प्रकाशमानया तत्सम्बन्धिन्या वा कृत्वा तत्र देशे
 तयोर्वृक्षयोर्वा **स्फुरन्तौ** निर्गच्छन्तौ **श्रिया** विराजमानौ ततो निर्गतौ. **ककुभः**
 सम्बन्धि तेजो विद्युति दृष्टं, अत एव परमशोभात्वेन निर्दिष्टम्. यथा दामोदरेण
 मोचनमेवं नग्नेनापि पीताम्बरतुल्यतेजःसम्पादनमित्यद्भुतचरित्रमुक्तम्. निर्गमनात्
 पूर्वमेव यावदभीष्टं तावद् रूपं सम्पन्नमिति **सिद्धौ.** **कुजयोर्वृक्षयो.** सकाशादागत्य
 भगवन्निकटे. पूर्ववृत्तान्तज्ञानवतामपि भ्रममिवोत्पादयन्तौ ताविति दृष्टान्तेनाह
जातवेदा इवेति. दृष्टान्तेपि द्वित्वमत्यन्तदुर्लभम्. **कुजयोररणिद्वयरूपयोः**
 सकाशाद् यथा श्रौतोग्निर्भवति. **जातो वेदो** यस्मात्; क्रियाकाण्डनिमित्तजन्या
 वह्निरिवेत्यर्थः. ततो **भगवन्तं प्रणम्य**, पूर्वज्ञानस्य दाढ्यात् **शिरसेति**;
 साष्टाङ्गनमस्कारं भूमौ कृत्वा देवानामितरनमस्कारशङ्कां भूमिसम्बन्धशङ्कां च
 व्युदस्य **बद्धाञ्जली** भूत्वा भगवन्तं वक्ष्यमाणप्रकारेणोचतुः **स्मेतिसम्बन्धः.**
 शापविमोक्षे जातेपि भगवन्तमपृष्ट्वाऽस्तुत्वा च न गन्तव्यं, यतो
 भगवान्**खिललोकनाथः** सर्वलोकाधिपतिः, स्वयमेकलोकाधिपतेः पुत्रौ;
 तदाज्ञाव्यतिरेकेण गते तस्मिँल्लोके स्थितिरपि न स्याद्, भक्तिस्तु दूरे अञ्जलिबन्धो
 विज्ञापनार्थः. तादृशयोः कथं भगवत्स्तोत्रेधिकार इत्याशङ्क्याह **विरजसाविति.**
 अत्रासम्भावनाव्युदासाय **स्मेतिप्रसिद्धिरुक्ता** ॥२८॥

SRI SUBODHINI: The quarters (all the ten sides) became, now, brilliant with a very special illumination. Our Shri Mahāprabhuji says, that two meanings can be given to the words "illuminated by the brilliance of the quarters". Firstly, it can mean that the "quarters" (DISĀ) were seen as illumined with special brilliance, secondly, illumination due to the brilliance of the quarters (sides).

These two sons of Kubēra, now manifested themselves in an illumined manner, and came near to our Lord Krishna and began to tell as per the following way. The

"lightning" connected with the quarters, is usually seen and hence, this is called as having great brilliance. Like our Lord Dāmōdara liberates His devotees, these two sons of Kubēra also were now seen with brilliance like the "Pitāmbara" of our Lord. This is indeed a remarkable Divine Leela of our Lord!

They now got the particular form, which they had desired earlier on their getting out of the trees. Hence, in the verse, these have been called as "Sidhās" - denoting that these two had successfully completed their task. They came straight to our Lord, after being manifested from the two trees. Even those, who could identify these two, now, got into a sense of delusion, after seeing their unusual and extraordinary brilliance, as to whether these were really, the earlier Nalakūbara and Manigreeva! Or are they someone else? Why? They were now seen with an extraordinary brilliance, like the fire generated, through the Ārani fire-wood, for the purpose of a Vēdic sacrifice!

On coming near to our Lord, firstly, they prostrated to our Lord, through their heads. The very fact that they did this prostration to our Lord, through their heads, shows that they had their previous "Jñāna" or knowledge, in tact with them, and it was not lost. They did the full prostration to our Lord (by falling on to the ground fully) and with folded hands, began to pray to our Lord.

Usually the celestial beings do not prostrate to others at all and never do "the full prostration" or touch the earth with their "feet". These two persons, now gave up these two practices, as our Lord was the Lord of all the worlds and they were, after all, the children of the master of one of such worlds! They were now released from their curse. But they decided to praise our Lord and did not want to

go away without getting the order and advice from our Lord. They decided that if they went away to their own world, without our Lord's permission and order, then they will never be happy or stable there! When they are unstable in their own world, how can they hope to attain devotion (Bhakti) to our Lord? The "folded hands" signify the fact that "whatever we are saying are not for "just" saying-sake, but it is our prayer". How did these two persons, who were very egoistic, get the blessing of being able to do the praise (STUTI) of our Lord? Removing this doubt, there is a reference in this verse, to "having got rid of their Rajōguna" (VIRAJASAU) - that, they had got rid of their blemish of "Ego" and "pride" and, now, they deserved to praise our Lord. The word "Sma" (certain - yes, indeed) used in this verse, re-emphasizes this fact - that these two had now become humble, having got rid of their "ego" and now they deserved our Lord's Grace.

दशभिः प्राणभृच्छ्लोकैश्चक्रतुः स्तोत्रमुत्तमम्।

ज्ञानवैराग्ययोरत्र निर्णयः समुदीरितः ॥ (१) ॥

KĀRIKA 1 Meaning: "Nalakūbara and Manigreeva, having attained their celestial forms, praise our Lord, through 10 verses. Our Māhaprabhuji, Has explained, the inner-meaning of these verses, through, his Kārikas"

Commentary: There are 10 vital airs (PRĀNA). Hence, the praise of our Lord, has been done in 10 verses. Some say that the trees do not have the senses (here "vital air (Prāna) has to be interpreted to mean the "senses" (INDRIYĀS) and they have prayed for the same. Here, with a view to point out the connection of the 9th and the 10th chapters, the determination of both Jnāna and Vairāgya has been done in a proper way.

मूलरूपो भवान् पूर्वं जगद्रूपस्तथैव च।

मध्यरूप इति त्रेधा ज्ञानरूपो निरूपितः ॥ (२) ॥

KĀRIKA 2 Meaning: In this praise (STUTI), in the first verse (29th verse) our Lord has been praised as the root-cause and the original creator of everyone. "Likewise, Oh! Lord! You have also become the universe (Body-senses etc.) - this is described through the 30th verse. In this manner, "You are also the original principle or cause and the primordial prakruti or nature" (MAHATTATWA AND MOOLA PRAKRUTI) - this is described in the 31st verse.

In this manner, our Lord, who symbolizes the "spiritual wisdom" (JNĀNA) has been described in 3 ways. (1) The original cause or form. (2) The universal form and (3) His form, as the manifested created beings - consciousness and nature etc.

माहात्म्यज्ञापनार्थाय दुर्ज्ञेयत्वं च वर्णितम्।

सर्वरूपोपि सर्वस्मिन् गृह्यमाणैर्न गृह्यते ॥ (३) ॥

KĀRIKA 3 Meaning: The meaning of the latter part of verse 32 has been given in this Kārika, through it's first part viz. that our Lord is "impossible to be understood or comprehended" - and this quality is explained, only with a view to describe His glory and greatness. In the latter part of this Kārika, the meaning of the former portion (first part) of the 32nd verse is explained viz. that, even the Yōgi cannot comprehend the real Divine nature of our Lord. Why? As our Lord has become everything - that He has taken all these forms (SARVA ROOPA) and He is also in every form. Even then, none can "hold or catch" (GRAHANA) or really, fully, comprehend Him, although He is in everything.

आध्यात्मिकस्ततो नायं भौतिकोपि ततो न हि।

दैविकत्वेन सर्वः स्यात् द्वयं तस्माच्च जायते ॥ (४)॥

KĀRIKA 4 Meaning: One can, perhaps, hold or understand (or comprehend) all the materials/objects, which one sees, but none can fully comprehend our Purushōttama, Shri Krishna. Hence our Lord Shri Krishna is neither "mental" (ADHYĀTMIK) or "physical" (ĀDI BHOUDHIK) - as these two - both the "mental" and the "physical" properties/qualities have originated from the "Divine" or "Spiritual" status of our Lord. Hence, both the mental and physical properties are not separate from each other, as they both owe their origin to the Divine principle of our Lord. This has been described in the 30th verse. In the 31st verse, it has been said, that, it is our Lord, who is the real "doer" or "inspirer" of all mental functions and through the 32nd verse, our Lord has been described as the real "doer" or propeller for all physical actions also.

अतः सर्वत्वकर्तृत्वे ज्ञानभक्ती फलिष्यतः।

अतो ज्ञानं निरूप्यादौ भक्तिमाहतुरुत्तमाम् ॥ (५)॥

KĀRIKA 5 Meaning: "Our Lord, Shri Krishna, the Purushōttama, having become all these forms and names, is also, the "doer" or "inspirer" of both mental and physical actions. From Him, one gets 'spiritual wisdom' (JNĀNA) and 'devotion' (BHAKTI). Hence, Jnāna is explained first and, then, the highest devotion is described later".

The purport of the 30th verse is that, one gets to know automatically, knowledge about all forms, names and objects on coming to know the Supreme Brahman. Through the 31st and 32nd verses, it has been said, that by comprehending the meaning and purport of these two

verses, one gets blessed with Devotion to our Lord. Through these verses, our Lord's real Divine form and nature have been fully explained.

As our Lord's "Divine" form is connected with the "mental and physical" forms/properties/qualities, it does not shine separately, as the mental and physical forms, although created by our Lord only (and also ultimately "Divine" in character and nature) have a tendency to "over shadow" the spiritual wisdom (Jnāna) which the "Divine" form of our Lord represents. This "over shadowing" of the Jnana prevents one from having the vision of our Lord's "Divine" form.

Our Lord, through His Divine forms of Time (Kāla), Prakṛuti (primordial nature) and as Ishwara (the Lord) is the real "doer" (KARTĀ) and through His "imperishable Divine form" (AKSHARĀ) has become everything as everything and in everything! Devotion is granted from our Lord's Divine form of Kartā or "Doership" and "Jnāna" is granted by His Divine imperishable "AKSHARĀ" form.

अनेनैव च वैराग्यं ज्ञानाजनकता यदि।

तदा सर्वं परित्याज्यमन्यथा स्याद् विनाशनम् ॥ (६)॥

KĀRIKA 6 Meaning: Through the description of Jnana "detachment" (Vairāgya) has also been explained. If this "Jnāna" does not arise from the statement, that our Lord has become everything - then it is necessary to renounce everything. In other words, one should give up attachment and love for everything. Thus if this "Jnāna" (that our Lord has become everything) is absent and we have not also given up the attachment and love for everything, then it leads to disaster. (*attachment and love to everything is valid only when there is full*

knowledge and realization that it is our Lord who has become everything (SARVA ROOPA); otherwise this attachment and love to this universe, without the Īshwara Bhāva, will lead to one's disaster.)

भक्तिसिद्धयै तु यत् ज्ञानं श्लोके षष्ठे निरूप्यते।

अन्यथाभावशङ्काया व्यावृत्त्यर्थं भवान् परः ॥ (७)॥

KĀRIKA 7 Meaning: That one should attain devotion to our Lord, through Jñāna is explained in the 34th verse. Through the 35th verse, very clearly, the emphasis has been made that our Lord Shri Krishna is not an ordinary "human" being. He is in fact, the Supreme Brahman, and this is referred to with the use of the word "PARA" (Beyond everything). Through this, all doubts about the "human" nature of our Lord have been uprooted, completely.

भगवन्तं नमस्कृत्य गमनप्रार्थना कृता।

तदयुक्तं भक्तिमतामिति भक्तिस्तु षड्गुणा ॥ (८)॥

KĀRIKA 8 Meaning: In this Kārika, the inner meaning and purport of the 36th, 37th and 38th verses have been explained. In the 36th verse, prostrations (NAMASKĀR) to our Lord, have been offered; in the 37th verse, a prayer has been done, seeking our Lord's "order" to enable them to go back; and in the 38th verse, the 6 divisions or parts of devotion to our Lord have been specified, along with a prayer for getting pure devotion to our Lord. Then, they prostrated to our Lord and prayed for our Lord's permission for their return. "Devotees do not exhibit such behaviour" - but this doubt is removed, by specifying, that devotion to our Lord consists of 6 qualities and hence, "this action or behaviour of these two sons of Kubēra cannot be considered as inappropriate.

भक्तैः सहैव सा कार्या परोक्षेणैव सिध्यति।

गुप्तो रसस्तदोद्बुद्धो रसतां याति नान्यथा ॥ (९)॥

KĀRIKA 9 Meaning: For the attainment of Bhakti or devotion to our Lord, the devotion with the 6 divisions or qualities, should be done along with the other devotees, when our Lord is not "seen". (PARŌKSHA). When true devotion is practiced in this way, a secret Rasa or Relish gets originated, in oneself, and the devotee attains "the status of love to this Rasa or Relish" (RASIKATA). This is not attained, through any other method (i.e. without the companionship of other devotees or doing Devotion, in the presence of our Lord - i.e. one should do "Devotion" by being 'alone' (AKĒLA).

गुणप्रधानभावत्वमेकत्र हि विरुध्यते।

अतोत्र भगवाँल्लीलां स्वयं कर्तुं समुद्यतः ॥ (१०)॥

स्वस्यैव रसभोगार्थं परार्थं वेत्यनिर्णयः।

ताभ्यां विमोचनं नैव शक्यं पक्षद्वयेपि हि ॥ (११)॥

KĀRIKAS 10 and 11 Meaning: In these two Kārikas, it is explained, that our Lord does His Divine Leelas in two ways. In one Divine Leela, there is importance of the devotees, clearly predominant or emphasized. In the other Divine Leela, the importance will be on the Lord's actions or greatness.

In the Divine Leelas, performed by our Lord, at Gōkulam, there is the importance given to the devotees and our Lord's importance is referred to as supplementary and complimentary. One may feel, that, doing in the same place, two different types of Divine Leelas, may seem to be odd. Hence, these two sons of Kubēra, were considered by our Lord, as not deserving the Divine Leelas, done by our Lord at Gōkulam (where the importance of the

devotees is clearly emphasized), as they could not do devotion to our Lord, along with the other devotees of our Lord, in Vraja and that is why, they told our Lord, that they wanted His permission for their return to their homes.

At Gökulam, our Lord, for His own Rasa or Relish, and for distributing His Rasa or Relish to the other devotees of Vraja - does His Divine Leelas and this very important "Divine" factor was not understood by these two sons of Kubēra.

Moreover, even if they had tried to release our Lord, from the mortar, by pulling from the two opposite sides, they would not have been able to do this. Hence they went away, leaving our Lord, tied to the mortar!

Did these two sons of Kubēra have the previous memory? As there was a doubt about this, our Lord had gone, Himself, to the trees, so that their "memory" should become famous and permanent, in the whole world - that is why the Lord went to them - also to show that "A Jñāni is very dear to Me." (Reference here is to Ssge Nārada)

As told in the 25th verse, these two sons of Kubēra now sing the praises of our Lord, in the next verse, fully exhibiting, that they had the knowledge of the "Divinity" of our Lord's nature and form. Without this "knowledge" their 'praise' of the Lord will be hollow and meaningless.

॥ नलकूबरमणिग्रीवावुचतुः ॥

कृष्ण कृष्ण महायोगिंस्त्वमाद्यः पुरुषः परः।

व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्रह्मणो विदुः ॥२९॥

VERSE 29 Meaning: "Nalakūbara and Manigreeva said, "Oh Lord Krishna, Oh Master of Yogis, You are the origin, the Primordial Purusha, and the "Beyond"

(Para) of everything. The wise Jnānis, realize from the Vedās, that this manifested and the unmanifested universe are your Form only."

श्रीसुबोधिनी : पूर्वस्मृतिः सन्दिग्धेति तन्निर्णयार्थं भगवानागत इत्युक्तम् सा स्मृतिः सर्वलोकप्रसिद्धा भवत्विति कृष्णस्वरूपं ज्ञातं निरूपयतः, "ज्ञानी प्रियतमो तो म" इतिवाक्यात्, अन्यथा सर्वैव स्तुतिर्विरुध्यते. तत्र प्रथमं पुरुषोत्तमो भवानित्याहुतुः कृष्णकृष्णेति.

आदरे वीप्सा. कृष्णः सदानन्दः, स एव कृष्णनामा च. उभयविधाज्ञाननिवृत्त्यर्थं वा तथोक्तम्. आकृत्या चेष्टया च नावयोर्भ्रम इत्याहुतुर्महायोगिन्निति. लौकिका अपि नानायोगचर्यायां प्रवृत्ता हीनभावं न प्राप्नुवन्ति, कुतः पुनर्निर्दोषपूर्णगुणविग्रहः? अतो नामरूपे वर्णनीयेऽर्थे न बाधके. आद्य इति, मूलभूतत्वमेव महत्त्वं, सर्वैर्हि स्वापेक्षया महत्त्वं ज्ञातव्यं, आद्यस्तु तथा. आद्यत्वं मतान्तरेऽचेतनस्यापि सम्भवतीति तद्व्यावृत्त्यर्थमाह पुरुष इति. साङ्ख्यतुल्यतामाशङ्क्याहुतुः पर इति, पुरुषोत्तम इत्यर्थः. निराकारपक्षनिवृत्त्यर्थं पुरुषपदं; तस्मिन् पक्षेऽयं विकृतो भवेदेव. परः कालादीनामपि नियन्ता. एवं भगवतो मूलरूपत्वं निरूप्य कार्यरूपाभावे मूलरूपत्वं नोपपद्यत इति कार्यस्य चान्यथात्वे तस्य गौणत्वमविकृतत्वमसङ्गित्वं च विरुध्यत इति कार्यरूपमपि त्वमेवेत्याहुतुर्व्यक्ताव्यक्तमिदमिति. इदं सर्वमेव जगद् द्विरूपमेव भवति; कालेनापरिगृहीतमव्यक्तं भवति, परिगृहीतं व्यक्तं भवति. आकाशपरमाण्वादीनामपि व्यक्ततेति केचित्. तदा सर्वमेव जगत् कालादितृणस्तम्बान्तं व्यक्तमव्यक्तं च भवति. अवयुत्थानुवादो वा. उभयथापीदं जगत् तवैव रूपम्. अत्र प्रमाणमाहुतुर्ब्रह्मणो विदुरिति. ब्रह्मणो वेदात्, ब्राह्मणा इति वा. ते ब्रह्मण इति वा. तदा सर्वा एव श्रुतयः प्रमाणमित्युक्तं भवति, रूपमिति स्वरूपं निरूपकं वा ॥२९॥

SRI SUBODHINI: In the beginning itself, it is said, that our Lord, in reality, is of the form of everlasting Bliss, and the Lord is called as Shri Krishna, due to this reason. Moreover this Supreme Brahman, of the everlasting Bliss, has now taken the form and name of Shri

Krishna. To emphasize this aspect (Bhāva), in the verse, the Lord's Names have been given twice as "Krishna and Krishna" and with a view to show their abiding respect (and knowledge about our Lord's Names and the Divine self) also, our Lord's Names have been given twice. The words "Master of Yogis" or the "Greatest Yogi" (MAHĀYOGIN) used in this verse denotes that, although "Your Form and actions may show up as of a human being, we do not have any delusion that You are not the Para Brahman, and only a human being. You are not a Yōgi but the greatest among the Yogis. When an ordinary human Yōgi, even after doing several types of actions, does not become lower in the eyes of the people, how can You Oh Lord, who is the Greatest of all Yogīs, full of all the Divine qualities and without any "blemish" of whatsoever nature, ever be considered as having become a person of lower categoryz". Hence it is impossible for our Lord to be considered as a lower person. Hence, "Your Name and Form will not constrict or limit the detailed description of Your Divine self and qualities. You are the "First" among everyone. You are the origin for everything. Your greatness consists of being the root-cause for everything."

Everyone understands clearly that, the original cause of ourselves (i.e. the basis of our existence) should definitely be greater than ourselves. In some system of philosophy, the individual Jiva or soul is considered as the "beginning" or the first (ĀDHYA). But 'Jiva' cannot be the first root cause and basis of this creation. Hence, in this verse, the word "Purusha" (primordial person) has been used, to indicate that the 'Jiva' or the soul is not the origin for everything. The word "Purusha" used, here, is not with the same meaning, as given in the Sāṅkhya

philosophy. In this way, our Shri Krishna (i.e. in the Sāṅkhya way) has not been referred to. Removing this doubt, it is clearly stated that our Lord, is not the "Purusha" as defined in the Sāṅkhya system. Our Lord is "Para" or the "Purushōttama" who is "beyond" and "before" everything. Another meaning is given to this word "Purusha" - some say that our Lord is "Formless" (NIRĀKĀR). But our Lord is not "Formless" but with a beautiful "Form" (SĀKĀR). To prove this, only, the word "Purusha" has been used in this verse. Some may say, that, if the Lord has a "Form", then He will, also have "blemish" (VIKĀR). To remove this delusion, in this verse, the word "PARA" (Para Brahman) has been used - denoting that, our Lord being "Para", He is the controller of everything else, including the factor of Time (Kāla); hence, the "blemish" caused by factors like "Time" does not affect Him at all.

In this manner, our Lord's "original Divine self" (MOOLAROOPA), which is the cause of everything from the beginning, has been described.

Any principle that is the basis or root cause for anything else, can sustain itself only, through it's results and actions, and if this principle is violated, then, we need not expect, that the root cause also should be akin to the results/acts achieved i.e. when the results show differently from the cause etc. "As the reason is, the action also is similar". "Oh Lord! You are the cause and You are the result also" (i.e. the universe). With a view to express this truth, in this verse it is stated, that "this manifested and the unmanifested universe is Your Form only".

This entire universe, has two forms. (1) What is seen or manifested. (2) What is "unseen" or unmanifested (hidden). The "form of universe" which is enveloped by

the factor of Time is the "manifested" one and the universe, which, the factor of Time, has not enveloped is the "unmanifested" one.

Some say, "space" and "subtlest Atom" (PARAMĀNU), are also "manifested". In this case, this entire universe, from the factor of Time to the smallest blade of grass, will be both manifested and unmanifested. Although consisting of both of these natures, the entire universe is, "Oh Lord! Your Divine Form only".

These two sons of Kubēra, now inform also, the proof for their saying so - that wise people understand from the Vedās, or the wise Brāhmīns understand, that this universe is the manifested Form of Para Brahman. Hence, it is said that all the "Vedās" are the evidence and proof for this fact. "Form" is used to mean the "Divine self" which can be proved or explained with evidence.

In this manner, after saying that 'everything is the form of our Lord' only, now, a description of our Lord Krishna being the one, "who has become all this", from the point of the "Divine Basis" (ĀDHIDAI'IK) (spiritual basis) is being given in the next verse.

त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः।

त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः ॥३०॥

VERSE 30 Meaning: "Oh Lord! You are the body, Prāna (vital air), the inner-mind, senses and the Jiva (soul) of everything created. You are also the Divine "Kāla" (time), Lord Vishnu, the "changeless" and the Lord of this universe."

श्रीसुबोधिनी : एवं सर्वरूपत्वं भगवतो निरूप्याधिदैविकप्रकारेणापि सर्वरूपत्वमाह तु स्वमेक इति.

तत्तदाधिदैविकानां भेदो भविष्यतीत्याशङ्क्याहतुरेक इति. देवादीनामुत्त-
मत्वात् तदाधिदैविकत्वमस्तु, कृमिकीटाधिदैविकत्वं तु न भविष्यतीत्याशङ्क्याहतुः
सर्वभूतानामिति; आब्रह्मतृणस्तम्बान्तजातिभेदानां देहा असवः प्राणा
आत्मान्तःकरणमिन्द्रियाणीश्वरो जीवः. स्वात्मा जीवो वा. इन्द्रियपदेन
प्राणाः इन्द्रियाण्यन्तःकरणं च. ईश्वरोन्तर्यामी. आधिभौतिकादीनामीश्वरो वा,
देहद्वयसहितजीवस्य वा. नियामकत्वपक्षे भिन्नतया कालादीनामपि तथात्वमिति
कालादिरूपतामाहतुस्त्वमेव काल इति. कालो भगवच्चेष्टेति केचिद्, वस्तुतस्तु
त्वमेव कालः. तत्र हेतुमाहतुर्भगवानिति. ऐश्वर्यं सर्वस्यापि कालकृतमेवेति
काल एवेश्वरः. तथा बलमपि; तारुण्य एव बलं, तपोयोगादिभिरपि कालपुष्टैरेव
बलं सिध्यति. यशोपि काल एव, न हि सर्वदा कस्यचिद् यशो भवति.
एवमन्येपि गुणाः; कालान्वयव्यतिरेकात् काल एव षड्गुणेहेतुरिति गम्यते.
ननु कालस्तु विष्ण्वात्मकः; यो हि व्यापको भवति स कलयति न हि योयं
व्याप्तुं न शक्नोति स कलयति, अतो विष्णुरेव कालो नान्य
इत्याशङ्क्याहतुर्विष्णुरिति. त्वमेव विष्णुराधिदैविकः कालो, यज्ञरूपो वा,
पालको वा सत्त्वात्मकः. तस्य भिन्नत्वे भगवतस्तदधीनत्वं स्यात्. अव्ययोक्षरमपि
त्वमेव, अन्यथा भगवतः समवायित्वं न स्यात्. अक्षरमेव समवायिकारणं,
प्रकृतिपुरुषोपादानत्वात्. "सर्वं समाप्रोषि ततोसि सर्वं" इति
सर्वत्वमन्यथाप्युपपद्यते. वस्तुनः परिच्छेदकत्वं न सर्ववादिसम्प्रतिपन्नम्. अतोक्षरो
भगवानेवेश्वररूपमप्यन्तर्यामिरूपं भिन्नरूपं वाधिकारित्वेन निर्दिष्टं, यस्यासाधारणो
धर्म ऐश्वर्यं भवति ॥३०॥

SRI SUBODHINI: Matter is always different from one another and, due to this, some say that it's "Divine basis" or form also will be different from one another. To remove this doubt, it is said that "You are the only one" (TWAM ĒKAHA) -that our Lord, is the Divine basis of all forms seen in this universe. Some may say that this is well and good for the forms of the celestial beings, who are considered as higher and more evolved species. But what about the worms and insects, are they also the forms of the Divine Lord? Answering this, it is specified, in this

verse, that our Lord is the originator and the Divine basis of "all kinds of Beings and of everybody" (SARVA BHOOTANĀM) - *denoting that whatever is there from Lord Brahma to a small blade of grass, is the form of our Lord! Not only this, their bodies, vital air (Prāṇa), the inner-mind, the senses and the Īshwara or the Divine self (Ātma) - all these are our Lord's only.* The word "senses" (INDRIYA) used here, denotes the inner-mind. The word "Ishwara" (our Lord) denotes the "indwelling Divine Lord" (ANTARYĀMI). The Lord of all the physical attributes in oneself viz. the body, senses and the "subtle" body - all these, including the Divine self (Ātma) - all belong to and pertains to "Īshwara" or our Lord. In other words *"You, Oh Lord! have taken all these forms or all these forms are Your's only."*

The philosophical systems, which expounds the idea that "Īshwara" (the Lord) is the controller and organizer of this universe, but regards the concept of "TIME" (Kāla) and other forces, as being separate, from this Lord, cannot be regarded as expressing the actual truth about the creation, as "Oh Lord You are also "Kāla roopa" (the concept of Time) i.e. it is our Lord, who has become the concept of "Time" also.

Some say that "Time" is of the form of our Lord's "action" (CHĒSTA) i.e. time acts as "the symbol of our Lord's desire". But, in reality this "action" form of Time is also the form of our Lord only, as our Lord is the Supreme Brahman and Bhagavān.

Moreover, whatever is seen as brilliant or valuable/ significant/ in anyone, we should construe that it is given or done by "Time" only. Hence this "Time" is symbolic of "Ishwara" or the Lord. All the strength in the beings

is also given by "Time". e.g. there is great strength only during one's youth. The strength and powers, accrue to one, who does penance and Yogic practices, only through the grace of our Lord, acting as "Time". "Fame" (YASH) is also attained through the efflux and grace of "Time" - if it was not due to "Time" then "Fame" would have remained for all time and attainable at any time. This does not take place (i.e. fame does not remain permanently) for anyone for all time! In this manner, all the other divine qualities like knowledge (Jnana) etc. are also due to "Time" (KĀLAKRUTA). The principle of "Time" is the cause of the 6 Divine qualities of "opulence" etc., through it's principles of "ANWAYA" (because "Time" is there, we see the 6 qualities) and "VYATIREKA" (because there is no "Time", the 6 qualities are also absent).

A doubt may arise, now, that Lord Vishnu only is the "Kālaswaroopa" - He is the concept of "Time" and not Shri Krishna. Why? As "Time" consumes everything and being present everywhere, it is able to do this task, like Lord Vishnu, "who is present everywhere, having enveloped everything". Lord Krishna, is not "present or enveloping everything" (SARVA VYĀPAKA). To remove this doubt, in this verse, our Lord, Shri Krishna has been given these Holy Names. (1) Vishnu. (2) "Unseen" or AVYAYA and (3) Īshwara.

By Lord Vishnu, it is meant that our Lord Shri Krishna is "all pervasive" (VYĀPAKA), as Lord Vishnu Himself - as the Holy Vedic sacrifice, (YAGNA), as the Protector of creation (PĀLAKA) and the repository of the Divine qualities of Harmony etc. and the primordial Lord of the universe. If our Lord Shri Krishna, was different from Lord Vishnu, then there must be some other "God" under whose control and power, Lord Krishna

should have been subjected to. But this is not the case at all as this has not happened, as our Lord Krishna, is seen as, fully independent. Hence "Oh Lord! You are Lord Vishnu only. Not only this, Oh Lord, although, You have taken this human form, You are, in reality "the changeless" (AVYAYA) and the "imperishable" (AKSHARA) and because of this, Your Divine Exalted Nature, You, Oh Lord! are the "common cause" for everyone and everything. Both the "Primordial" nature (PRAKRUTI) and the "Divine self" have manifested only from your imperishable Divine stature (AKSHARA)". The origin of this universe is due to these two Divine powers and forces. "Oh Lord, You remain, enveloping everything and due to this, You, Oh Lord! HAVE become all the forms and all these forms are in You only. (Bhagavad Gita, chapter 11 - verse 40 "Having enveloped everything, You have become everything and You are everything".)

Every material or object is "limited" and hence, our Lord is the only, "the imperishable and limitless" AKSHARA PURUSHŌTTAMA (the Supreme Lord). It is our Lord only, who has been described as the "indwelling Divine Being: (ANTARYĀMI) and in a different way, the description of our Lord has been done as "Īshwara" (Lord) also - "Ishwara" being the controller of everything (ADHIKĀRI). It is also specified, that, the exalted Divine Nature of Ishwara is the extraordinary opulence (AISHWARYA).

In this manner, after describing our Lord as the original Divine self and of the form of "Time" and others, it is said that, our Lord is also the spiritual and the physical principles. In fact, the purport of all this is, that it is our Lord who has become everything, in an endless permutation and combination and everything owes its existence to our Lord.

With a view to adorn Himself, with the spiritual and physical forms, our Lord, who is the ultimate Divine Paramātman, took various forms. This is known as the "Middle Bhāva" or "attitude" and this is described in the following verse.

त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी।

त्वमेव पुरुषोऽध्यक्षः सर्वक्षेत्रविकारवित् ॥३१॥

VERSE 31 Meaning: "Oh Lord! You are the Greatest!; the primordial Nature (Prakruti); the subtle aspect of Primordial Nature; the Rajōguna, the satwaguna (Harmony), and also the Tāmasikguna. Oh Lord! You are the Divine self (PURUSHA), the Presiding Lord of the universe (witness) and You are the only One, who is aware of the changes in everyone and in everything."

श्रीसुबोधिनी : एवमाधिदैविककालादिरूपत्वं निरूप्याध्यात्मिकत्वमाधि-
भौतिकत्वं च निरूपयितुं मध्यमभावं निरूपयति त्वं महानिति.

सर्वस्यापि जगतोद्भूतभूतो महान्. तस्यापि क्षेत्ररूपं प्रकृतिः. तस्या अपि कार्योत्पत्तिसाधारणरूपं योनिवद् या प्रकृतिः सा सूक्ष्मा. तस्या अपि मूलभूता गुणाः, तन्मय्याधिदैविकी प्रकृतिर्गुणाश्च त्वमेव - एवं पञ्चरूपत्वमुक्तम्, एवं योनिरूपत्वमुक्त्वा बीजरूपत्वमाह तुस्त्वमेव पुरुष इति. तस्याः प्रकृतेः पुरुषस्तस्यास्तावत्त्वसम्पादकः. अध्यक्षः साक्षी, साक्षिरूपं भिन्नमिति सिद्धान्तः. क्षेत्रज्ञश्च तथा क्षेत्राभिमानो जीवः, सोऽपि क्षेत्रज्ञो भवति; क्षेत्रं जानातीति व्युत्पत्त्या यः क्षेत्रज्ञः स मुख्यो भवान् एतावता यत्रैव प्रमाणप्रवृत्तिः केनापि प्रकारेण तदेव भवानित्युक्तं भवति ॥३१॥

SRI SUBODHINI: The Primordial Principle (MAHAT TATWA) is the germinating seed for this entire universe. The "Primordial nature" (PRAKRUTI) is it's ground, on which, the Principle works and manifests it's creation. The "subtle" primordial nature acts as the originating place for the conception of various tasks and actions. This

"subtle" nature has its roots in the three qualities of Satwa, Rajas and Tamas. "Oh Lord! you are the Divine self, which consists of these attributes and the primordial nature (Prakruti) is also Yourself".

In this manner, our Lord Krishna has been seen with "Five Forms" in His "middle Bhāva or attitude" (i.e. when He does the creation, manifesting through the physical and spiritual forms. These "five forms" are described as the "causative form" and after this, a description is done on the "root cause" (the seed-form) of our Lord being the "Divine self" (PURUSHA) and it is our Lord, as the Purusha, who has invested His own "Prakruti" or His Primordial nature, with His own power, so that this "Nature" creates this universe and does all the necessary actions. "Oh Lord, You are the Presiding deity of this entire universe, You are the eternal witness, and as such, You are also different (as the witness). The "Jīva" or "soul" is called as the "the dweller in the body" (KSHĒTRANJA) as the "Jiva" is proud of being in the body. But the real meaning of this word "KSHĒTRANJA" (indweller or the knower of this body) refers to our Lord only as He only knows about the real nature of this body. Hence our Lord is the "Principal Kshētranja" in the body of everyone. "You are the physical, spiritual and the Divine forms/nature of every material in this universe. Hence, wherever there is reference to the proof and evidence of the scriptures this "reference and action" also, Oh Lord! is You and You only. In other words, it is you, Oh Lord, are everything as per the evidence cited by the scriptures".

It is the scriptures, which act as the proof and evidence for our Lord's Divine Exalted Nature as "MAHĀN" Prakruti and His Lordship over the entire

universe. No external evidence can prove this conclusively, as our Lord Himself is extraordinary and supernatural (ALOUKIK). Knowledge about this "supernatural" status of our Lord cannot be had through actual external perception. This is described in the next verse.

गृह्यमाणैस्त्वमग्राह्यो विकारैः प्राकृतैर्गुणैः।

कोन्विहार्हति विज्ञातुं प्राक् सिद्धं गुणसंवृतः ॥३२॥

VERSE 32 Meaning: "OH Lord! You can never be grasped or realized through the qualities and materials of nature, which are usually grasped and realized by the senses and which are prone to natural changes. How can anyone, who is enveloped by these qualities of nature, which are ever changing, understand or realize You, who is the self-evident originator and origin of everyone and everything"?

श्रीसुबोधिनी : तत् प्रमाणं श्रुतिरेव, न तु प्रत्यक्षमित्यलौकिकत्वसम्पादनार्थं भगवतः प्रत्यक्षग्राह्यत्वं निराकरोति गृह्यमाणैरिति.

गृह्यमाणैर्घटपटादिभिः कृत्वा त्वमग्राह्यः तद्रूपोपि तैर्गृहीतैर्न गृहीतो भवसि. न वा तैः सह, तेषां धर्माणां त्वदाश्रयाणां धर्म्याश्रयसहभाननियमात्. तत्रहेतुर्विकारैरिति, विकारे हि प्रकृतिर्न प्रतीयते, यथा सन्निपाते. तत्र प्राकृतस्तिरोभवति. स्वप्रकाशमेव हि जडैः सह भासते यथा ज्ञानं विषयैः, तथा भगवानपि विषयान् प्रकाशयन् विषयैः सह कुतो न भासत इति चेत् तत्राहतुः प्राकृतैरिति. प्रकृतिर्हि जडा पुरुषाच्छादिका; प्रकृतौ प्रविष्टं पुरुषं न प्रकाशयति. तथा प्राकृतैरपि तत्र स्थितो भगवानाच्छाद्यत इति न भगवान् गृह्यते. ज्ञानं त्वन्यनिष्ठम्. ननु पुरुषो भगवान् प्रकृतिं स्त्रियमुपमर्द्य कथं न प्रकाशत इत्याशङ्क्याहतुर्गुणैरिति, गुणा हि बन्धका रज्जकाश्च. अतः प्रकृतौ प्रविष्टस्तदुपानुरक्तस्तदुणैर्वशीक्रियत इति तैः सह न प्रकाशते. ननु गुणाः साम्प्रतमेव जाता, भगवांस्तु मूलभूत इति गुणक्षोभात् पूर्वमेव ज्ञात्वोत्तरत्रापि तदनुवृत्तिः कथं न क्रियत इत्याशङ्क्य तत् परिहरन्तौ भगवांस्तथैव करोतीत्यत्र

हेतुं वदन्तौ तादृशस्य भक्तिमार्गप्रवर्तकत्वमाहतुः कोन्विहार्हतीति. इहास्मिन् संसारे, न्विति वितर्कः; पश्चादुद्धृतः को वा प्राक् सिद्धं गुणक्षोभात् पूर्वस्थितं विज्ञातुमिदमित्थतया द्रष्टुमर्हति? अपि तु न कोपि. नन्वयमप्यात्मत्वात्नेदानीं सिद्धः कुतो नार्हतीति चेत् तत्राहतुर्गुणसंवृत इति, गुणैर्विधितः. गुणा हि पूर्वबुद्धिं दूरीकृत्य स्वरूपमप्यावृतवन्तः, अतो ज्ञातृज्ञेययोरावरणान्न ज्ञानं सम्भवति ॥३२॥

SRI SUBODHINI: All these forms, which we see in this world (pot, clothes etc.) are our Lord's forms only. Through the eyes, we are able to understand and know them. *"But knowledge about "You" oh Lord! is not possible through these senses"*. Neither it is different from them. The rule is that, one understands the nature of the materials, through one's association with the materials/objects. But, in contravention to this, the knowledge about our Lord, does not take place in this way and to give the reason for this "impossibility" in the verse, the word "changes" have been given (VIKĀRA). These materials have changed their original nature and through them, it is not possible to realize the true nature of our Lord, separately. An example is given here to enable us to understand this fully. When a person gets the disease of paralysis then it is very difficult to understand his attitude (SWABHĀVA). Here, due to the "change" the original nature gets extinguished, i.e. the original nature or attitude becomes hidden.

Just like the knowledge about things/objects comes to shine automatically with the objects being present, why then our Lord, does not cause to shine and show Himself, while making us see the various objects through His light? Removing this doubt, the word "Natural objects" (PRAKRUTAIHI) is used in this verse - to denote that "Nature" (PRAKRUTI) is "gross" and it serves the

purpose of "covering" and "hiding" the Divine self or Purusha. This gross "Nature" does not allow, the Divine self, which has entered into it, to shine. In the same way, these various "materials" also, "hide and cover" our Lord, who has entered into these materials, as it's core and basis. Due to this, one is unable to "grasp or realize" the "hidden and covered" Lord in these materials. The spiritual realization of Divine wisdom (PRAJNĀNA), as it has no "mingling" or any "commonality" with these materials, cannot be hidden or covered by these materials i.e. these "natural" materials can never hide or cover the highest spiritual wisdom viz. our Lord.

Our Lord is the "PURUSHA" and "PRAKRUTI" is the "female" principle. Even then, why does not our Lord, outshine her, by dominating her? Removing this doubt, the word "Attributes" is used here. These "attributes" of the female principle of "Prakruti", leads to "bondage" and also expresses great love and attachment. Due to this reason, the one who enters into "Prakruti", gets attached to the attitude of "love" and being, under it's control, is unable to shine, being under the attributes of this "Prakruti".

Our Lord, of course, is the root-cause for everything and the "attributes" (GUNA) emanate and originate from our Lord. It was necessary for the Jīva or the individual soul, to have attained the spiritual wisdom of our Lord (Jñāna) before the "disturbance" caused by these "attributes" (GUNA) of Prakruti and it should have, always, practiced the remembrance of our Lord. To clarify this further, our Shri Mahāprabhuji says, that our Lord does this in this way only. Because, He is the harbinger and the protector of the path of Devotion (BHAKTIMĀRGA). In the latter part of this verse, it has been, very well,

clarified that, is there anyone, who is born, after the origin of this universe, who has understood fully, the eternal truth of our Lord, before the "disturbance" caused by these "attributes of nature"? (PRAKRUTI GUNĀHA). There is none so far!

It is but proper, that, "others" are not able to really understand or comprehend our Lord. But, the Jīva is the "beginingless Ātma". The "Ātma" has not originated just now, i.e. at the present time only. Why, then, is this Ātma, not deserving to realize or know, about our Lord? To remove this doubt, it is said, in this verse, that, the "Jīva" is "enveloped by the qualities" (GUNĀ SAMVRUTĀHA) and, hence, he is also, not able to realize the true Divine nature of our Lord. These "qualities" wipe away the previous Jñāna or wisdom about one's own Divine status, and hides and covers one's own "Divinity". It creates a "curtain" between the Jiva (Jñāna) and our Lord (the wisdom or knowledge to be known). Through this "curtain" in between, the spiritual wisdom (Jnana) remains hidden and is never realized.

तर्हि कथं निस्तार इति चेत् तत्राहतुस्तस्मै तुभ्यमिति.

If this matter is in this way only, then one cannot have the knowledge about our Lord at all and how can then the Jīva, attain "liberation" (MÖKSHA) if this "spiritual wisdom" (Jñāna) does not dawn on the Jīva? Removing this doubt, it is said, in the following verse.....

तस्मै तुभ्यं भगवते वासुदेवाय वेधसे।

आत्मद्योतैर्गुणैश्छन्नमहिम्ने ब्रह्मणे नमः ॥३३॥

VERSE 33 Meaning: "We prostrate to You, Oh Lord Vāsudeva, whose Glory and Greatness, are hidden or covered, through You own Divine qualities, who is the

creator of this universe and Para Brahman". (the ultimate Truth).

श्रीसुबोधिनी : केवल तस्मै सर्वदुर्ज्ञेयाय तुभ्यं नानाविनोदयुक्ताय नमः ननु "तमेव विदित्वातिमृत्युमेति"तिश्रुतेः कथं भगवदज्ञाने निस्तार इति चेत् तत्राहतुर्भगवत् इति, भगवज्ज्ञानगुणेन भगवज्ज्ञानम् अज्ञातोपि प्रमेयबलेन निस्तारयतीति भक्तिस्तत्र प्रयोजिका. "यस्यामतं तस्य मतं मतं यस्य न वेद सः अविज्ञातं विजानतां विज्ञातमविजानतामि"तिश्रुत्याऽज्ञात एव ज्ञातो भवति. अतो भगवानीश्वरः केन ज्ञातुं शक्यः? किञ्च प्रमाणबलेनाऽज्ञातोपि स्वतो ज्ञातुं शक्यः, यतोयं वासुदेवः, वसुदेवे शुद्धे सत्त्व आविर्भवतीति. आविर्भूतस्तु सर्वैरेव ज्ञातुं शक्यः. नन्वेतदेव सर्वं कुतो भवेत्- साधनपरता साधनोत्पत्तिः सत्त्वशुद्धेराविर्भाव इति? तत्राहतुर्वैधस इति, स हि सर्वं विदधाति, अन्यथा तेन कृतस्तन्मार्गो ध्यर्थः स्यात् नमो धीमहीति वा, हृदये प्रत्यक्षे भगवति तत्पादयोः शिरः स्थापयित्वा मनसा यन्मनं तत् सोपस्करं धीमहीत्यर्थः. अतोन्तःकरणप्रत्यक्ष एव भगवान् न बहिःप्रत्यक्षविषयः. तर्हि बहिर्नास्तीत्येव मन्तव्यं, तत्राहतुरात्मद्योतैर्गुणैश्छन्नमहिम्न इति, आत्मना स्वेनैव द्योतो येषाम् गुणा अपि भगवतैव प्रकाशयन्ते यथा सूर्येणा मेघाः. त एव तस्यावरका भवन्ति. न हि गाढान्धकारे निशायां मेघा दृश्यन्ते. एवं सर्वैरेव विषयैरात्मनैव प्रकाशितैश्छन्नो महिमा यस्य. अतो न प्रकाशते, वस्तुतस्तु वर्तत एव सर्वत्र. अन्तर्बहिःस्थितौ हेतुमाहतुर्ब्रह्मण इति. "बृहत्त्वाद् बृंहणत्वाद् ब्रह्म," अतः सर्वत्रैव वर्तसे; परमन्तरेव प्रकाशसे, न बहिरिति ॥३३॥

SRI SUBODHINI: "Only those who have understood or realized, Your Exalted and "absolutely impossible to understand" status, can hope to attain "liberation" or MUKTHI. We prostrate to You, oh Lord! who plays, Your various Divine Leelas, to entertain this universe". [LĒKH: "That" - this word is used to denote the Lord, who is not seen, through the visible eyes - but through great difficulty, can be understood, with His Grace: "You" - this word is used, to denote, the Lord, who is present, before their eyes (of Kubēra's sons). Hence "You have

taken this form and has shown the same to us, with a view to further Your Divine Leelas".]

The Vedās have said that, "only through realizing the Paramātmā, a Jīva can attain liberation or MÖKSHA". Then how can one attain Möksha or liberation, without realizing our Lord? To remove this doubt, it is specified, in this verse, the word "Oh Lord" (BHAGAVATĒ) has been given - denoting that, one attains the spiritual knowledge (Jnana), about our Lord, when the knowledge about our Lord's auspicious Divine qualities are known. *Even without this "Jnāna" or spiritual knowledge, our Lord, liberates, through His own love and attachment (He being the ultimate goal - PRAMĒYA) the devotee from this Samsāra (of births and deaths) and in this "liberation" Bhakti or Devotion to our Lord, plays, the most valuable role - being the "inspirer" and the "binding" factor.*

The scriptures say, "He who says that He has realized the Supreme Brahman" has, in fact, not realized at all; and He, who says, that He has not realized Supreme Brahman, has, in fact, really is the knower of Brahman" and according to this saying in the Vedās, "the unknown Brahman becomes the "known". In other words, one understands the "Brahman" which was up to now, not understood at all. Hence, how can anyone, ever hope, to understand the full Divine Stature of our Lord? Proofs and the power of "evidence" cannot enable one to have this realization - but through His own Grace, He can be realized and understood. Why "Oh Lord You are Vasudeva. In pure harmonious Divine quality (SUDDHA SATWAGUNA), You manifest Yourself. On Your manifestation, everyone is able to understand You. Oh Lord! You are not attainable through the spiritual efforts (sādhana)".

Then, without these spiritual efforts, how can we have the rise of pure Divine harmonious quality of Satwa? To remove this doubt, in this verse, the word "He" (VEDHAS) has been given - denoting that the Lord can do everything. In other words He can redeem anyone and liberate any soul at His will and desire. If our Lord was not to redeem and liberate the devotees, then the path of devotion (Bhaktimārga) enunciated by Him, will go waste and will be rendered useless.

If we were to read the verse in this manner "Prostrating or meditating on the Lord" - then the meaning will be - "I am prostrating to the Lord, who is shining in my heart, by putting my head to His lotus feet, and with a full devoted mind and meditation on the Form of my Lord". From this, we can understand, that the Lord is present in the heart of everyone but He is not present outside. So, can we safely conclude that the Lord is not present on the outside at all? Removing this doubt, it is specified in this verse, that our Lord's glory and greatness has been hidden or shrouded by His own Divine qualities (which our Lord only has created), just like the clouds hide the sun, although the clouds are able to be seen only through the sun! This "hiding" or "covering" by the Divine qualities of our Lord, makes the Lord, not visible outside. "In reality, Oh Lord! You are present in everything and everywhere". Our Lord is present, both inside and outside, and to denote this, in this verse, the word "Brahmanē" (the Biggest - BRIHAT ITI BRAHMAN - that which is the biggest is Brahman) is given - denoting that our Lord is the "biggest" of everything and due to this, everything is in Him only. Hence, our Lord is present, both inside and outside and everywhere. He is also present in every material. But, as

a matter of principle, our Lord, is always present and shining (hence "seeable") inside oneself but not outside.

If our Lord, does not manifest and shine outside, then, how come He takes incarnations and becomes visible outside? Removing this doubt, the following is given.

यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः।

तैस्तैरतुल्यातिशयैर्वीर्यैर्देहिष्वसङ्गतैः ॥३४॥

VERSE 34 Meaning: "The incarnations of our Lord, who is without a body, in various Divine forms are clearly understood, through the reason that, in comparison to the valourous deeds of the ordinary human beings with the remarkable Divine Leelas of our Lord, (done through the manifested form) outshine them. The "human" deeds are not only not equal but are considered as lower".

श्रीसुबोधिनी : तर्हि कथमवताराद् बहिः प्रकाशरूपो भगवान् भवतीति? तत्राहतुर्यस्यावतारा इति.

मत्स्यादिषु शरीरेषु क्वचिदेव मत्स्यविशेषेऽलौकिकभावो दृश्यते. स च न जीवधर्मो भवतीत्यशरीरिणस्तव तेष्ववतारा इति ज्ञायन्ते. अशरीरिण इतिवचनाच्छरीराकृतिरेव तत्र प्रकाशते न तु तच्छरीरम्, अन्यथा वृद्धिनोपपद्यते. सामर्थ्यं परमधिकं भवेत्. तस्माच्छरीराकारेण भासमानं भगवद्रूपमेवेति. न तुल्यमतिशयो वा यस्य यस्मादन्यत्र तदतुल्यातिशयम्. कालापेक्षया नान्यस्य वीर्यमस्ति; कालमर्यादां चेदुल्लङ्घति तदा भगवद्वीर्यमतुल्यातिशयमिति ज्ञायते. सोपि नैकविधः पराक्रमः- क्षणेन विश्वरूपो भवति, क्षणेन वामनो, दृश्यश्चादृश्यश्च, बहिरन्तः परिच्छेदो व्यापकश्च. अतो ज्ञायते सर्वेष्वेव देहिष्वसङ्गतैः कदाप्यसम्बद्धैर्भगवानेवायमिति, न तु प्रत्यक्षतया भगवानिति निश्चेतुं शक्यत इत्यर्थः. तत्रापि कदाचिच्चेदलौकिकं भवति कल्प्येतापि कथञ्चिज्जातमिति, सर्वदा चेदवाङ्मनोगोचरा अनुभावास्तदा कथं न ज्ञायेत? तदाहतुस्तैस्तैरिति. एवमवतारेषु भगवज्ज्ञानमानुमानिकं न प्रत्यक्षमित्युक्तम् ॥३४॥

SRI SUBODHINI: We, do not see the manifestation of the forms of extraordinary Bhava or attitude in the ordinary "Fish" (MATSYA). This "extraordinary" nature is a Divine quality of our Lord and not of a Jīva. Hence, whenever we are able to see this "extraordinary and supernatural" attitude and manifestation, these "bodies" are manifested by our Lord's incarnations only. For example, during our Lord's manifestation as the "Great Fish" (MATSYĀVATĀRA), the extraordinary nature of the Fish got exhibited - when its body began to increase in its size! In this manner, no other "Fish" can increase its bodily dimensions! From this, we understand, with certainty, that our Lord is giving His vision in the Form of the Great Fish and that "vision" is not a "body". If it was a mere "body", then, it could not have become huge within a very little time. For everyone else, you need "Time" for growth and progress. Our Lord is able to cross over and conquer the "rule of Time" through His power of valour (VEERYA). Hence, our Lord, increased His size to a "huge Big Fish" - during His manifestation as the "Fish", by ignoring this factor of "Time" which is applicable, to all others (not for our Lord). Hence, everyone understood, that this manifestation is our Lord's "incomparable and astonishing" Divine Leela of our Lord - an exhibition of His Divine Power of "valour" (VEERYA).

Our Lord, had exhibited His Divine Power of valour, not in one way, but in many ways, in His various Divine incarnations. He takes the Form of this universe, in a second (VISWAROOPA) and in a split second, He becomes the Vāmana (the small Brahmachari boy form of our Lord). Sometimes our Lord is visible and sometimes invisible. Sometimes He shows Himself as divided between, inside and outside, sometimes with limitations and

sometimes, without any limits at all! Sometimes, He assumes the Divine Form of being present everywhere and having enveloped everything. From this, we can safely conclude, that no "human" being can ever hope to exhibit such "remarkable and extraordinary feats", which are "Divine" in character. Hence, we can see that, such remarkable and extraordinary deeds can be exhibited only by our Lord and, wherever these types of deeds are seen, then, one should see the hand of our Lord only, as our Lord only is capable of doing such Leelas!

But, it is very difficult to conclude, certainly, that these forms belong to our Lord's manifestations only, just being seen outside in a manifested form, i.e. the "physical" forms, by themselves cannot make us conclude decisively as to the "Divinity" of that particular form. It is necessary to exhibit the "supernatural and the extraordinary" nature, once in a while; or there must be the knowledge and realization of the existence of this "supernatural and the extraordinary" nature of our Lord, through some ways; But, if it is not possible, through one's mind and words, to think, remember and meditate on our Lord's remarkable and supernatural deeds, but they continue to happen, then how can we ever deny that all this is due to our Lord only? This meaning has come, from the latter part of this verse. In this manner, in the Divine manifestations, the knowledge about our Lord is deduced and although very seldom, the secret of our Lord's manifestation is revealed outside at all.

At this time, "Oh Lord! You have taken an incarnation to redeem us and with a view to give us Your vision (Darsan). We have come to know this, through sage Nārada's words and Grace". This is described in the next verse.

स भवान् सर्वलोकस्य भवाय विभवाय च।

अवतीर्णोऽशभागेन साम्प्रतं पतिराशिषाम् ॥३५॥

VERSE 35 Meaning: "Oh dispenser of joy and bliss to everyone! You have taken this incarnation through Your Four Divine Forms, with a view to benefit and confer "liberation" to this entire universe".

श्रीसुबोधिनी : प्रकृते तु शब्दादेव नारदकृपया वा भगवानेतदर्थमागत इति ज्ञायत इत्याहुतः स भवानिति.

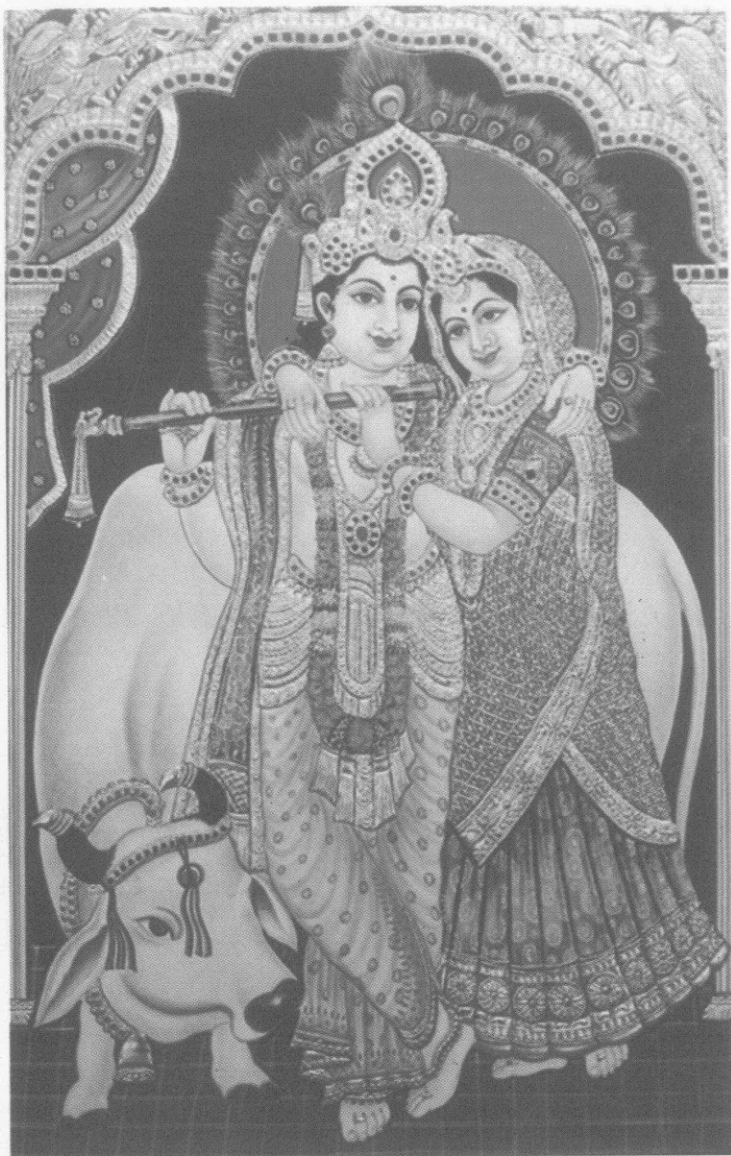
यः पूर्वोक्तः सर्वप्रमाणवेद्यो लौकिकैरवेद्योऽन्तःकरणप्रत्यक्षोऽवतारी चतुरूपो भवान्. अत एव सर्वस्यैव लोकस्य भवायोद्भावायैश्वर्याय च अंशेन भागेन च साम्प्रतमवतीर्णः, यतो भवानाशिषां पतिः. स्वरूपतो भवांश्चतुरूपो विवृतः प्रकारेण. ततोऽप्यधिकास्त्वत्र गुणाः. सर्व एव लोका उत्पादनीयाः ततस्तेभ्यः स्वसमानैश्वर्यादिकं च देयम्. भगवत्यंशतः समागते सर्वे भगवदीयाः शुद्धसत्त्वांशेनैवाविर्भवन्ति भगवत्सेवोपयिकदासरूपांशेन वा. सर्वे लोकाः स्वदासभावेनाविर्भवन्ति च्छया भगवानेकदेशभावं प्रकाशितवान्, समुदाये ग्रहणभजनाद्यनुपपत्तेः; न हि प्रलयाग्निः सेवितुं शक्यते. किञ्च भागाः कलाः, कलयावतीर्णः. सर्वेषां सर्वकलाकौशलाय सर्वाः कलास्तदैव प्रादुर्भवन्ति यदि मूलभूतः कलारूपेणाविर्भवति, तदैव च सर्वाः कलाः पूर्णा भवन्ति. इदं स्वोपयोगायोक्तं, स्वस्यापि वैष्णवरूपेणोद्भवो भक्तिकलाश्च पूर्णा भविष्यन्तीति. एता एवाशिषः, अग्रे प्रार्थ्यमानत्वात्. मानुषभावेन नानाविधाः क्रीडा भक्तानुत्पाद्य तेषु भक्तिस्थापनार्था इत्यर्थः ॥३५॥

SRI SUBODHINI: "Oh Lord! You are the Divine Lord, who is worthy of being realized through the scriptures (proof, evidence = Pramāna); You cannot be realized by the "worldly" persons, attached to the material objects/pleasures; You are visible, to an ideal devotee, in His inner-mind; You are the one, who has manifested in this Divine Form; You have taken now the Four Divine Forms. Due to this reason only, Oh Lord!, for the benefit

and prosperity of everyone, You have come into this earth, through Your Divine Forms, which is a great fortune to us (BHĀGYA). You are the master and the controller of the 4 human goals of Dharma (Righteousness) etc., You, in Your Divine core, have four forms. Even better than this, are Your Divine qualities, in this incarnation as Lord Shri Krishna. You have, Oh Lord!, desired to lift everyone from their "worldly" attachment, to the love of the supernatural Yourself. On being lifted, it is Your desire, Oh Lord! to bless them, with Your own opulence".

The devotees of our Lord, in turn, are born with the pure quality of harmony (satwa) - the reason being that our Lord manifests Himself, in them, through "His Divine Part" (AMSA). [PRAKĀSH: Our Lord Shri Krishna's Divine manifestation is not a "part" Divine manifestation but the "full and complete" one (POORNA AVATĀRA). Shri Mahāprabhuji, in his Subōdhini has explained that our Lord manifests Himself, through His Divine "part" in His Devotees. He is, of course, manifested with His full Divine glory, in Himself.]

In what way and attitude our Lord, now manifests His "Divine part" in His devotees? Our Shri Mahāprabhuji throws light on this question, by saying that it is the desire of our Lord, that, everyone has the attitude of "Dāsa" (service) to our Lord. Hence, He confers this "DĀSABHĀVA" on His Devotees. If there was any other Divine "part" conferred on them, then these devotees will not be able to do "SĒVA" or "BHAJANAM" of our Lord, as our Lord's real Divine nature, is now compared to the "Fire of the Pralaya" and none can serve this fire at any time! (Hence, the Lord, out of His Grace and compassion makes the devotee, develop his Bhāva or attitude of "sēva" to Him).



RADHA & KRISHNA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

The word "BHAGA" here, in this verse is used to mean "attribute" (KALAA). Our Lord has taken His incarnation along with His Divine attributes. The reason for this is that these "attributes" begin to shine only when the "repository of all attributes" (our Lord) takes an incarnation. Everyone then begins to shine with the proper exhibition of their own individual "attributes" or "Kalaa". Then only, all the attributes attain their perfect exhibition. These two sons of Kubera have told about this, in this verse, as they are now born, again, as ideal devotees of our Lord Vishnu, and they will also get fulfillment through their perfection in the path of Devotion to our Lord. They will be doing their prayer later, to get His blessings of pure devotion to our Lord.

OUR LORD, WITH A VIEW TO ESTABLISH PURE DEVOTION IN THE HEARTS OF HIS DEVOTEES, CREATES, FIRSTLY, A LARGE NUMBER OF BHAKTAS (DEVOTEES), SECONDLY HE DOES DIVINE LEELAS, WITH THEM, WITH THE ATTITUDE OF A HUMAN BEING.

These two sons of Kubēra, with a view to make a prayer, now prostrate to our Lord.

नमः परमकल्याण नमस्ते विश्वमङ्गल।

वासुदेवाय शान्ताय यदूनां पतये नमः ॥३६॥

VERSE 36 Meaning: "Oh Lord of limitless Grace and Goodwill! We prostrate to Your lotus feet. Oh Lord of the Most Auspicious Divine nature! We prostrate to Your Holy feet. Oh Lord of abiding peace; Oh Lord, who is the crest jewel of the Yadu race, we prostrate to Your lotus feet, again and again."

किञ्चित् प्रार्थयितुं नमस्कारं कुरुतो नम इति,

आदिमध्यावसानेषु नमनं मनआदिभिः ॥ (२१ १/२)॥

KARIKA 21½ Meaning: "Through the beginning, the Middle and the end, with the concentrated Mind, they prostrate to our Lord".

श्रीसुबोधिनी : आदौ कायिकं नमनं, तत्र फलं परमकल्याणोति. कल्याणानां निधानरूपो भगवान्. कल्याणानि शुभफलानि पुत्रजन्मादीनि लोके प्रसिद्धानि. परमानन्दः परमकल्याणः. कायेन नमस्कृतः शरीरोपभोगाय परमकल्याणः प्रादुर्भवति. नमस्त इति वाचनिकं, ते तुभ्यमिति कीर्तनात्. तस्य फलं विश्वमङ्गल इति, वेदादिनिर्माणाद् विश्वस्मै तत्साध्यफलरूपो मङ्गलं भवति. अन्ते नमनं मानसं, तदर्थं मनस्याविर्भावाय वासुदेवायेति. शान्तायेति ज्ञानरूपाय; केवलमाविर्भूते नारदवदज्ञाते तथापुरुषार्थो न भवतीति शान्तं लयविक्षेपशून्यं रूपमाविर्भावो ज्ञानं चोक्तम्. फलमाह यदूनां पतय इति, भगवान् स्वामी फलं, यथा यदूनाम् ॥३६॥

SRI SUBODHINI: In the first instance, they do the prostrations through their "body", which results into several benefits to the 'physical body'. The meaning is that, our Lord is the conferrer of all that is required for the enjoyment and functioning of the bodily functions (like using the body for service or enjoying the various objects/materials with a view to get joy). Our Lord is the "treasure house" of the virtuous welfare and weal for the body. Our Lord manifests Himself, in this world to confer all these benefits such as, blessing the family with a son etc., which are usually considered, as conferring of our Lord's Grace. In fact our Lord Himself is considered as the "Highest Benefit" (PARAMA KALYĀNA) and the "Highest Bliss" (PARAMĀNANDA).

In the "middle" (secondly), they now offer, prostrations, through their "words" - denoted by the use of the word "NAMASTHĒ" (we are offering prostrations to You) in this verse. The result of offering prostrations to our Lord, is conferring of welfare and prosperity to the entire

universe. For the welfare of this universe, our Lord has created the Holy Vedās and the results of following the instructions, as contained in the Vedās, will be the welfare and prosperity for the entire universe. In other words, the Vedas, being the words of our Lord, will confer welfare and auspiciousness to the entire universe. Hence, prostrations to our Lord, done through the 'words' (VĀNI), will definitely result into one's 'welfare' and prosperity.

In the "end", they do the prostrations to our Lord's lotus Feet, through, their "mind". When one prostrates to our Lord, through one's mind, then, our Lord manifests Himself, in one's mind. To denote this, in this verse, the words "VĀSUDEVĀYA" (to Lord Vāsudeva) are given. But, just by manifesting in the mind, these two will not attain the spiritual benefits, which sage Nārada had blessed them with, at the time of cursing them. Why? It was necessary that, these two, should also have "spiritual wisdom" (JNĀNA) and, hence, in this verse, the word "SĀNTĀYA" (Oh, the peaceful one) has been used - to denote "Oh Lord! You, manifest Yourself in the form of the spiritual wisdom, which has the qualities of "laya" (peace which is at complete harmony with one's self) and "full concentration" (i.e. without the "disturbance" created by the endless stream of thoughts). This result, Oh Lord! You confer, through Your Grace, on those, who do prostrations, with their mind, to Your lotus Feet."

The words "Oh Lord, who is the crest Jewel of the Yadu clan" - are used to denote that "Oh Lord you confer the results, through Your Grace, when You manifest Yourself as the "Lord" (SWĀMI), in the same way, as You have now manifested Yourself as the Lord of the Yādava clan."

After prostrating to the lotus feet of our Lord, in this manner, they, now, pray, to our Lord, seeking His permission, to leave.

अनुजानीहि नौ भूमंस्तवानुचरकिङ्करो।

दर्शनं नौ भगवत ऋषेरासीदनुग्रहात् ॥३७॥

VERSE 37 Meaning: "Oh Lord, who is the Greatest (MAHĀN)! Please give us, who are the humble servants and followers of Your companions, Your kind permission for our going to our own place. We have been blessed with Your vision (Darsan) with the compassionate Grace of Bhagawan and the celestial Rishi (sage) Shri Nārada".

एवं नमस्कृत्य गमनार्थं प्रार्थयेते अनुजानीहीति.

नावावामनुजानीहि अनुज्ञां प्रयच्छ. भूमन्निति सम्बोधनं स्वस्य तत्र स्थातुमयोग्यतार्थम्. तदेवाहतुः तवानुचरकिङ्कराविति, तवानुचरस्य नारदस्य किङ्करो दासौ. सेवकसेवकत्वमेवोचितं न तु त्वत्सेवकत्वमावयोः, यतस्त्वं भूमा महान्, न ह्यल्पेन महतः सेवा कर्तुं शक्यते. ननु दर्शनयोग्यता यदा तदा सेवायोग्यता सिद्धैव, ततः कथमयोग्याविति चेत् तत्राहतुर्दर्शनं नौ भगवत ऋषेरासीदनुग्रहादिति. महाराजसेवकः स्वभृत्यं कदाचित् महाराजस्थानं नयति नैतावता तस्य महाराजसेवायोग्यता भवति. अतो दर्शनान्यथानुपपत्त्या न सेवायोग्यता, भगवतो दर्शनमृषेरनुग्रहादिति ऋषेर्भगवत इति गुरुदेवतायोरैक्यार्थं सहनिर्देशः ॥३७॥

SRI SUBODHINI: "Please give us your permission and order" (for leaving). Our Lord is now addressed by these two as "BHŪMAN" (MAHĀN - Greatest/biggest) - to denote that "we both are not entitled to continue to stay here". Why? They reply, "we are the servants of Your servant Shri Nārada. We, both, are entitled to become the servant of only Your servant and we are not entitled to become Your servant directly. Why? Because You are the Greatest and the service of the "Greatest"

cannot be done or performed by the "lowest" (meaning themselves).

The Lord, now, says to these two, that they have now become deserving of having the vision and Darsan of our Lord and then, how come, they have concluded, that, they will not be able to become the servant of our Lord? Replying to this doubt, it is said, that "Oh Lord! Your Darsan and  have been attained by us, not due to our own "deserving" or "merit" but, because, this vision and Darsan of Your's has been got by us, through the Grace and compassion of sage Nārada". Sometimes, the servant of a king, also, takes along with him, his own sevak or servant, to the place of the king, although, this person does not get entitled to do service to the king, directly. This person also cannot get the Darsan or vision of the king, in any other way. Hence, he does not get the right or authority to do "seva" (service) to the king.

Sage Nārada, has been hailed, both, as "Bhagawān" and "Rishi" - to denote that the Lord and the GURU (spiritual preceptor) are one and the same.

In this manner, after praying to our Lord, for His permission, which will enable them to go away to their own place, they now pray, to our Lord, that, they should have Pure and Total devotion to our Lord, even, when they are in their own place. This is described, in the next verse.

वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव
पादयोर्नः।

स्मृत्यां शिरस्तव निवासजगत् प्रणामे दृष्टिः सतां दर्शनेऽस्तु
भवत्तनूनाम् ॥३८॥

VERSE 38 Meaning: "Oh Lord, who has enveloped this entire universe as Your own staying place! We pray to your Grace so that (1) Our "words" will always glorify Your Divine qualities. (2) Our "ears" will always become engrossed, in hearing Your Divine Leelas (stories). (3) Our "hands" will always busy themselves, in performing Your service (seva). (4) Our "Mind" will always engage itself, in the remembrance of Your Holy Feet. (5) Our "heads" will always bow to You, in full prostration, to Your lotus feet (NIVĀSA JAGAT also can mean, that they pray, that their "heads" should bow to our Lord who is present in this entire universe - JAGAT PRANĀM) and (6) Let our "eyes" always revel and be eager in having the vision (darsan) of Your devotees, who are Your own self only."

षडङ्गानि पुरुषे प्रधानानि-

वाक् श्रोत्रे च करौ चित्तं शिरश्चक्षुस्तथैव च।

षडेते भगवत्कार्ये यदि सक्ताः कृतार्थता ॥ (१) ॥

कीर्तने श्रवणे चैव गुणानां रूपदास्यके ।

स्वरूपस्मरणे नत्यामवतीर्णस्य दर्शने ॥ (२) ॥

KĀRIKA 1 and 2 Meaning: "Among the human parts, 6 are considered as "important". They are (1) Tongue. (2) Ears. (3) Hands. (4) Mind. (5) Head and (6) Eyes. These 6 "human parts" get "fulfilled" and become "meaningful" (i.e. they have really completed and fulfilled their purpose) only, when they are fully and totally engaged and engrossed in our Lord's "sēva" or service. (All other actions by these , therefore, where there is no concern or relationship with our Lord's sēva, are considered as "NIRARTAK" - meaning-less and wasteful i.e. these "instruments" are wasted, having become useless or not being used, for which, they were originally intended for).

The words should engage itself in praising the Divine qualities of our Lord; the ears should engross themselves in listening to the Divine qualities of our Lord; the hands should exhibit it's "servitude" or the Bhāva (attitude) of "sēva" to our Lord; the mind should engage itself in remembering the Lord's Divine Form (self); the head should busy itself in doing prostrations to the lotus feet of our Lord; the eyes should engage itself in having Darsan of the Divine Form of our Lord's incarnations. Then only, these 6 human parts get fulfilled, for having attained their allotted purpose and goal.

In this manner, in the above Kārika, our Shri Mahāprabhuji has explained the role and function of the 6 important "human" parts and has, also said, very clearly, that, if these 6 parts are not used, for the 6 functions, specified, then, they are useless, and wasted.

एवं गमनं प्रार्थयित्वा तत्र गतयोर्भक्तिं प्रार्थयेते वाणीति.

गुणानामुत्कर्षाधायकधर्माणां कीर्तने वाण्यस्तु तत्रैव सा विनियुक्ता भवतु. यथा वराय दत्ता कन्या नान्यगामिनी भवति, नाप्यन्यः प्रार्थयते, नापि पतिभयात् सान्यसम्बन्धिनी कथञ्चिदपि भवति, तथा वाणी भवतु. एवमेव श्रवणौ कथायां, हस्तावुभावपि भगवतः सर्वकर्मस्वाध्यामिकेषु. चकारात् पादावपि मन्दिरगमनादिषु; तद्व्यतिरेकेण हस्तसेवा नोपपद्यत इत्युभयमेकरूपम्. तव पादयोः स्मृत्यां नो मनोऽस्तु. स्मरणे सर्वानेव भक्तानेकीकृत्याहतुः. पादयोरिति द्विवचनं रूपान्तरे तथाभावाय. शिरस्तु प्रणामे. चतुरङ्गया भक्त्या भगवतः सर्वस्थितिः सर्वान्तरत्वं च स्फुरिष्यति. अतः सम्बोधनं, यतो हे निवासजगदिति, निवासभूतं जगद् यस्येति. दृष्टिस्तु सतां दर्शनेऽस्तु. भगवद्दर्शनं तु धार्ष्ट्यात्र प्रार्थितम्. ननु तेषां दर्शने किं स्यात्? तत्राहतुर्भगवत्तनूनामिति, भगवतस्तनूरूपास्ते. तत्र भवान् वर्तत इति तथा, अयोगोलके वह्निर्यथा वा गङ्गायां जलम् ॥३८॥

SRI SUBODHINI: The wedded wife, duly getting

married to a husband, according to a proper ceremony, does not go to any another person, except to her own husband. She cannot even desire to go to another person and out of fear of her husband, she cannot also keep any type of relationship with anyone else. In the same way, our "words" also, should not be used to do any other work, than singing the praise and glory of our Lord. In this manner, the ears should eagerly listen to the Divine stories of our Lord; the hands should be engaged, in all the eight periods (ASHTAYĀMA), in the performance of various tasks/works connected with our Lord. In this verse, the word "cha" (and) is used to denote that the "legs" also should be used to visit the temples etc. This is specially emphasized that, if one does not use the legs to visit the temples of our Lord, then one will not be able to do "sēva" (service) to our Lord, with his hands also. Hence, we should treat, both the hands and legs as the same. "Let our Mind be, always remembering Your lotus feet" - from this, we have to understand that this "loving remembrance" of our Lord, should be done along with other devotees of our Lord (i.e. not alone).

"Oh Lord! Let us not think, in our mind, any other Divine form than Your present form of Lord Shri Krishna", hence the word "Feet" (PĀDAYŌHO), has been used in the double-sense. They are not attached or loving to any other form.

Let our "head" be engaged in doing prostrations to Your Holy Feet. Through "listening", "singing together our Lord's praise (KĪRTAN)", "remembrance" (SMARAN) and "worship of our Lord's Feet" (PĀDASEVAN) - if a devotee does these, four types of devotional acts and do prostrations to our Lord, then, he gets the realization of our Lord's immanence in everything and His being present in everything (in the inside).

The Lord is being called in this verse, as "NIVĀSA JAGAT" - to denote that the Lord is present, in this universe. This reference also, proves that the Lord is present in everything and He is the one who is present as the Core (inside) of everything.

In this verse, these two sons of Kubēra have not prayed for our Lord's Darsan, specifically. But they have done a prayer, specially, for the Darsan or vision of Mahātmās and Holy devotees of our Lord. The reason for this is, that the "bodies" of these Holy Mahātmās and devotees, represent the "body" of our Lord and our Lord, is always present and shining in them. The purport of this is that by having the Darsan and vision of these Holy Mahātmās, one gets the blessing of the vision and Darsan of our Lord also. How does our Lord appear in these Mahātmās? Shri Mahāprabhuji gives the example of the presence of fire in an iron-ball and of water in the mud of the Ganga basin.

On being prayed for, for returning and for being blessed with the devotion, our Lord, thought that if He were to bless them, with Total Devotion to Him, then these two sons of Kubēra will attain Samadhi or realize their own selves. Hence, "I do not want them to realize themselves and attain Me. Let Me give them something, so that, they will get infatuation". This is described, by Shri Sukadeva, in the next verse.

॥ श्रीशुक उवाच ॥

इत्थं सङ्कीर्तितस्ताभ्यां भगवान् गोकुलेश्वरः।

दाम्ना चोलूखले बद्धः प्रहसन्नाह गुह्यकौ ॥३९॥

VERSE 39 Meaning: "Shri Sukadeva said, "Our Lord Gōkulēswara who was bound to the wooden mortar,

on hearing the praise sung by these two, began to smile and speak to them."

श्रीसुबोधिनी : एवं गमनभक्त्योः प्रार्थनायां कृतायां सर्वथा भक्तौ शीघ्रमेव लयो भविष्यतीति किञ्चित् मोहयित्वा किञ्चिद् दत्तवानित्याहेत्यमिति.

एवङ्कारेण सम्यक् कीर्तितस्तोषपर्यन्तं स्तुतः प्रहसन् गुह्यकावाह. सर्वकरणदानयोः समर्थ इति ज्ञापयति भगवानिति. शीघ्रं तयोर्मुक्तौ गोकुले स्वस्य क्रीडायामान्यप्रवेशो भविष्यतीति ज्ञापयति गोकुलेश्वर इति. गोकुलवासिनामेव साम्प्रतं तद् युक्तं न त्वन्येषां, अतो गोकुलक्रीडासमाप्तिपर्यन्तं तथामोहनमुचितमेव. किञ्च दाम्नोलूखले च बद्धः यस्तु गोकुलरसभोगार्थं तत्र गौणभावं प्राप्तस्तेषु वा रसाधिक्यसिद्ध्यर्थं तदधीनो जातः. देवयोगोक्ते स्थितयोः पूजा कापि न जातेति शङ्कापि न कर्तव्या, यतो गोकुलेश्वरो दाम्ना बद्धः. वस्तुतस्त्वेश्वर एव, लोकदृष्ट्यापि नन्दस्यायमेव पुत्र इतीश्वर एव. स चेद् दाम्ना यन्त्रितस्तदा कस्य गोकुले सन्मानं स्यात्? उचितं चैतद्-देवयोरत्र वृक्षत्वम्. एवं गोकुलवासिनां वृत्तान्तं स्मृत्वा प्रहसन् वक्ष्यमाणमब्रवीत्-यद् युवाभ्यां प्रार्थ्यते तत् किमपि नावशिष्टं, मदधिकारिणैव तत्सम्पादनात् द्वयं हि पुरुषार्थो- मुक्तिर्मयि प्रेम च, निरोधस्योभयरूपत्वात् ॥३९॥

SRI SUBODHINI: When these two sons of Kubēra, praised our Lord, till He was fully pleased, then our Lord, smiled and began to speak to them. Our Shri Mahāprabhuji is explaining that this present Holy Form of our Lord, was capable of achieving everything and giving any type of boons or materials - that is why, in the verse, the word "Bhagavān" (our Lord) has been used appropriately - as only "our Lord" (Bhagavān) can do everything and can give anything.

Our Lord, will not also, be happy, if anyone else or any other type of Leela get an entry, into this Divine Leela, which He was enacting at Gōkulam. Hence, the word "Gōkulēswara" is used (Lord of Gōkulam) - to denote that this "Dāmōdara Leela" was enacted by our

Lord only for the people of Gōkulam and others did not deserve to participate in this.

Our Lord, hence, decided, not to grant "liberation" (MUKTHI) quickly, to Nalakūbara and Manigreeva, hence, they should not be blessed with the "Total devotion" (POORNA BHAKTI) to our Lord, as, if they were blessed with "Total devotion" they would have attained "liberation" (MUKTHI) then and there. Hence, until the Divine Leela at Gōkulam is on and not completed by our Lord, our Lord, decided to keep them in the "worldly infatuation" (MŌHA).

Our Lord was, up to now, bound, through the rope, to the wooden mortar. Our Lord felt that, (as per our Shri Mahāprabhujji) due to this "bondage", He is "lower" - as He was the enjoyer of the Rasa or Relish of this "Gōkula Leela" - and also to enable everyone else in Gōkulam to enjoy the Rasa or Relish of this Divine Leela. "I am also under the control of these people of Gōkulam, so that, they can enjoy the special Rasa or Relish of this Divine Leela, enacted by me" .

We should not also get the doubt here, that the two "celestial beings" had come to Gōkulam, and they were not accorded their, due worship, appropriate to their celestial status. At this time, we should remember, that, our Lord of Gōkulam was bound, through the ropes! Our Lord, in reality, continued to be the Lord of the universe (although now seen to be bound) and even from a "worldly" angle, as He was the son of Nandagopa, He should be considered, as the Lord of the universe only. When our Lord Himself was now bound, how can anyone else get respect and due welcome? In Gōkulam, the celestial beings had become the "trees". This is appropriate. [PRAKĀSH: It is appropriate, because , Gōkulam,

due to our Lord's Grace and presence is considered as the "Most Holy" of all places in this world.]

Remembering all this, our Lord, smilingly, began to tell to these two brothers, in the following manner (next verse). "Whatever you both, had asked, the same has been given to you by my devotee (Adhikāri - sage Nārada) already. There is nothing else to be asked for either. There are two principal goals for a being (1) Liberation in Me. (2) Love and Prēma for Me -both of these lead one to attain Pure and Total devotion to Me (NIRŌDHA). You both have already attained the "forgetting of this world". This is described in the next verse.

॥ श्रीभगवानुवाच ॥

ज्ञातं मम पुरैवैतदृषिणा करुणात्मना।

यच्छ्रीमदान्धयोर्वाग्भिर्विभ्रंशोनुग्रहः कृतः ॥४०॥

VERSE 40 Meaning: "Our Lord said, "I have understood, from the very beginning, that the compassionate Rishi of the celestial beings sage Nārada, had blessed you both, who were blind by the pride of your wealth, and removed you from your celestial posts, through the words of His curse."

श्रीसुबोधिनी : प्रपञ्चविस्मृतिमुक्तिः; सा पूर्वमेव जातेत्याह ज्ञातमिति.

ममैतत् पूर्वमेव ज्ञातमासीद् यद् ऋषिणा करुणात्मना श्रीमदान्धयोर्विभ्रंशः कृतः. सेवकाः कदाचित् स्वेच्छयापि कुर्वन्तीति तद्व्यावृत्त्यर्थं ज्ञानमुच्यते. न केवलं ज्ञातं किन्त्वभिमतमित्यृषिप्रशंसा. ततो मयैतावत् कृतमित्यर्थाद् ज्ञापितम्. अतो न प्रार्थनीयं किञ्चिदवशिष्यत इति भावः. शापो ह्यपकारे भवति. स शापदातुः समानाधिकरणो भवति. परदुःखमपि दृष्ट्वा कारुणिको दुःखितो भवति. तदाह करुणात्मनेति. करुणायुक्त आत्मान्तःकरणं यस्येति. भाव्यर्थावश्यम्भावाज्ञानाद् ऋषित्वं, युवयोस्त्विति-क्लिष्टत्वमाह श्रीमदान्धयोरिति. अन्धतमस उद्धारोवश्यं कर्तव्यः.

वाग्भिरितिवचनमात्रं तेनोक्तं, कृतिस्तु मयैव कृता. अत एव वाग्भिर्यौ
विभ्रंशो ज्ञानरूपः स त्वनुग्रह एव ॥४०॥

SRI SUBODHINI: "I have understood, even from the beginning, that the compassionate sage Nārada had made you, both, fall from your status as celestial beings, as you were, so much puffed up with the pride of your wealth. Don't think that My servant and Devotee sage Nārada, had done, whatever he wanted to do, as per his own thinking. Sage Nārada, did not do as per his own desire or will. If you had thought, in this manner, then, it is not truthful or appropriate. Why? Not only did I have the knowledge about this event, even from the very beginning, but all these events have occurred or happened only through my own desire and will, as I wanted all the things to happen, in this way only!" Our Lord, through telling like this,, has, indeed, praised sage Nārada. "From this, you both, should realize that all these things have happened, due to my will only (that I am the person, who has done all this) and hence, there is, nothing else for you both, to ask."

When a "wrong act" is done to somebody, then, the wronged person is bound to give a curse. But, our revered sage Nārada, being a devotee of our Lord, had not cursed these two, because they had wronged him, but, he, out of compassion over them, only had given the curse. Why? Due to the pride of wealth, these two sons of Kubēra, were indulging in wrong and sinful acts, through which, they will have to undergo great and continuous sorrow. Thus, thinking, the compassionate sage Nārada, pitying their impending future of sorrow, got compassion for them. "You both have been saved from a great sorrow and danger, through the curse of the compassionate sage Nārada". How did sage Nārada, come to know, in the first

instance itself, that these two sons of Kubera, will have to undergo untold miseries? In this verse, answering this query, our sage Nārada, has been qualified, with the appellation of "RISHI" (or sage). A sage or Rishi is a Mahātma, who has the capacity to foresee the future events. In this verse, these two sons of Kubēra, have been told, as "blind with the pride of wealth" and this "pride" could have taken them to the darkest of dark hells. Sage Nārada, having come to know, this very bleak future of Kubēra's sons, decided to save them from this hell. Shri Nārada had only told and blessed you through his words only. "Now I have come, personally, to redeem you both. Hence please do understand, that the curse given by the words of sage Nārada, is indeed a "blessing in disguise" for both of you, although, outwardly, it may seem, that your falling from the celestial status into becoming the trees in Vraja, is a punishment."

In this way, if these events were to happen, in the manner so described, up to now, why did sage Nārada, say all these? In fact, he should have just kept quiet and silent, without telling anything at all. This doubt is being removed now.

साधूनां समचित्तानां नितरां मत्कृतात्मनाम्।

दर्शनान्नो भवेद् बन्धः पुंसोक्ष्णोः सवितुर्यथा ॥४१॥

VERSE 41 Meaning: "Like the inability of the eyes to see, gets automatically removed when the sun rises, in the same way, the bondage of the beings, get removed, on having the Holy Darsan (vision) of Holy Mahātmās and devotees, who are "Jnānis" of equal mind (equanimity = seeing "sameness" everywhere) and also the saints who have completely offered and surrendered themselves to Me."

श्रीसुबोधिनी : नन्ववश्यम्भावि चेत् तथात्वं किमिति नारदेनोक्तम्? वचनात् तूष्णीभाव एवोचित इति चेत् तत्राह साधूनामिति.

ये हि साधवस्तेषां दर्शने पुनर्बन्धो न भवति. ते हि ज्ञानव्याप्ता वह्निनायःपिण्ड इव; यथा तत्सम्बन्धेऽग्नेरप्यधिको दाहो भवत्येवमेव ब्रह्मज्ञानापेक्षयापि सददर्शने बन्धनिवृत्तिर्भवति. **साधवः** सदाचाराः **समचित्ता** ज्ञानिनः, अतो ज्ञानकर्मणोः सद्भावादेते मुक्ता इति वैलक्षण्यज्ञानं न समदर्शित्वबाधकम्. नापि तैस्तथा सम्पाद्यते, किन्तु तेषां दर्शनमेव मुक्तिसाधकम्. किञ्च **नितराम्मत्कृतात्मनामिति**, मयि कृत आत्मा यैः समर्पितात्मानः, मत्कृते वात्मा येषाम्. कर्मज्ञानभक्तीनां तेषु सिद्धत्वाद् बन्धः सर्वथा न भवति. तमो निर्वर्तितं कर्मणा, रजो ज्ञानेन, सत्त्वं भक्त्येत्यतो न केनाप्यंशेनावशिष्यते. अत एव पूर्णकर्माणो वस्वादिभावं प्राप्नुवन्ति, ततोपि ज्ञानिनो ब्रह्मविदः सनकादय इव भवन्ति, ततोपि भक्ता मद्भावं प्राप्नुवन्तीति. तदाह दर्शनान्नो भवेद् बन्ध इति. **पुंस** इति मर्यादाधिकारिणस्तु ततो बन्धो निवर्तते, अहं त्वनधिकारिणोपि निवर्तक इतिविशेषः. तथाप्यप्रार्थितं कथं दत्तवन्त इत्याशङ्क्य दृष्टान्तेन निराकरोत्यक्ष्णोः **सवितुर्यथेति**. अक्ष्णोर्बन्धनमन्धकारः, स सवितृदर्शने निवर्तत एव ॥४१॥

SRI SUBODHINI: These saints and Mahātmās are so full of spiritual wisdom, just like the shining ball of iron, completely heated by fire! Just, by touching this "ball of fire" one gets more burnt and affected, even more, than touching a flame, in the same way, the Darsan or vision, liberates one from this worldly bondage, which even the knowledge of Brahman is unable to achieve. We should understand the comparison, here properly:

OBJECT — COMPARED TO — RESULT

- | | |
|-------------------------------------|---------------------|
| (1) Iron ball of fire = Blessing of | = immediate release |
| fully heated | Sadhus from bondage |
| (2) Flame of fire = Brahma Jnāna = | no immediate |
| | release, from |
| | bondage, like the |
| | first one |

The saints and Mahātmās practice good conduct and have sterling character. The "Jnānis" (wise people) have "equal vision and equanimity in their mind". These Mahātmās and Jnānis, get rid of their "vision of division" (BHĒDABHĀVA), from their mind, through their practice of wholesome Divine wisdom and doing auspicious works (KARMA). Due to this purified and Divine mind, they never see the differences, among persons, that "this person is liberated" and "that person is not liberated" etc. This sort of "differences and distinctions" which are seen, in this world, do not affect their "equal vision and sense of equanimity". These Mahātmās also do not grant "liberation" - but their Darsan or vision itself "causes" liberation (or aids it). The Lord said "these sādhus and saints, who have surrendered their self to Me, and have considered that their self is existing only for My sake"

These Mahātmās and Sādhus, are also free of any "bondage" as they have become adepts in action, knowledge and devotion. The three qualities of Satwa, Rajas and Tamas which "bind" a soul, into this world, become ineffective on these Sādhus and Mahātmās. Their "Tamōguna" (ignorance) gets mitigated through the performance of auspicious actions; through the rise of "Jnāna" their "Rajōguna" gets removed; through the rise to devotion of our Lord, even the "Satwaguna" (harmony) gets converted as "Nirguna" i.e. devotion to our Lord, which is "beyond" all the constraints of the three gunas (qualities). [LEKH: The rise of "Jnāna" or spiritual wisdom ensures the fading away of the quality of Rajōguna, and this, in turn, causes, the rise of the quality of Satwa and this sage, becomes, then "Jnānavān" or "spiritually wise". In the Bhagavat Gita, it has been told by our Lord that "Jnāna is born out of perfected harmony" (SATWĀT

SANJĀYATE JNĀNAM) e.g. The Sanakādīs (4 Kumaras) are Jnānis with great "Harmony" (SATWA).

Thus, not even an iota of "bondage" remains, in these Mahātmās and Sādhūs. These Mahātmās, who have elevated and ennobled themselves, through "actions" (Karma) attain, the Divine status of being a "VASU" (There are eight "VASŪS"). And greater than these Mahātmās, the Brahmajnānis (knowers of Parabrahman) become like the Divine Sanakādi brothers. Greater than these Mahātmās - these Devotees "attain My own Bhāva" (attitude/status). On seeing or having the Darsan or vision of such "Mahābhaktās" (great Devotees), the persons get rid of their last vestige of bondage viz. "the constraint of considering oneself as deserving Maryāda - i.e. to tread the path of orderly way to attain our Lord" - in other words, those who deserve to be liberated, their last bit of bondage, gets removed, through the Darsan and vision of these Mahātmās, who are our Lord's loving devotees. The Lord says "Those who do not deserve to get 'liberation' (MŌKSHA), it is I, who will remove, their bondage"!

Why did our Lord, bless, these sons of Kubēra, with "liberation" (MŌKSHA), although, they had not asked, for this at all? Answering this, it is written, that, without the eyes, having to do a prayer, on the rise of the sun, the darkness, which prevented the eyes from seeing the objects, gets automatically removed - in the same way, on getting the "vision" of our Lord, the "blessing" of MŌKSHA or liberation, was conferred on them, automatically.

The self evident power of the material, does not need the "reason or cause" of a prayer (as it functions in spite of the prayer or effort), as the "liberation" or MŌKSHA,

Me has happened, with My blessings."

for these two persons, had been granted much earlier, by our Lord. Now, devotion to our Lord, was to be established, in the hearts of these two sons of Kubêra. This was also granted by the Grace of our Lord. Now the Lord is replying to their prayer through the next verse.

तद् गच्छतं महाभागौ नलकूबरसादनम्।

सञ्जातो मयि भावो वामीप्सितः परमोभवः ॥४२॥

VERSE 42 Meaning: "Oh Nalakūbara, due to this reason, please return to your home as you are both, very lucky indeed. You both have been blessed by Me, to have the Bhāva of Devotion to Me, as per your desire, as this is your last birth."

श्रीसुबोधिनी : न हि वस्तुशक्तिः प्रार्थनादिकमपेक्षते. तस्मान्मोक्षस्तु पूर्वमेव सिद्धो भक्तिरपि सिद्धेति वदन् प्रार्थितमाह तद् गच्छतमिति.

भक्तेः कारणमाह **महाभागविति.** अनन्तकोटिजन्मपुण्यपापयोरुपार्जित-योर्मध्ये दिव्यशतवर्षपर्यन्तं मत्प्रतीक्षाभावनात् सर्वमेव पापं नष्टं पुण्यं त्ववशिष्यते, तदुक्तं **महाभागविति.** नलकूबरेत्येकस्यैव प्रसादः. सादनं गृहं, यत्रावसादं प्राप्तौ; अनेन तत्रासक्तिर्न भविष्यतीति सूचितम्. **मयि** तु मद्दिषयको **भावः** प्रेमलक्षणकः **सञ्जात** एव. तेनैव श्रवणादिकं स्वत एव भविष्यति. अप्रार्थितत्वादनभिमतमित्याशङ्क्याहेप्सित इति. तत्र हेतुः **परमोभव** इति, **भाव** एवान्तिमजन्मरूपो; न तस्मादप्यन्यत् जन्म भवतीति परमत्वम्. अतो जन्मभिः क्लिष्टानां सर्वेषामेव **मयि भावः** प्रार्थनीयो भवति. अतो वा युवयोरपीप्सितत्वात् सम्यग् जातः ॥४२॥

SRI SUBODHINI: "You both, had, collected and gathered, the results of good deeds (PUNYA) and bad deeds (Pāāpa) for so many crores of births, but due to your humble and prayerful waiting, for a hundred celestial years, for my Holy Darsan or vision, all your sins have been wiped away. Now, only the results of your good

deeds (PUNYA) remain and the result of these good deeds, will be Pure and Total Devotion to Me - hence both of you are very lucky and fortunate, indeed!"

As both their minds, had become one, the Lord now, addressed both of them, with only one name of "Nalakūbara" - but our Lord desired to bless both of them together, in the same way. To indicate their house (so that they will go back to their house) the word "Saadan" instead of "Sadan" is used - our Shri Mahāprabhuji explaining this says that "you both, please, go back to your home. But, on reaching your home; you will, no more, get attached to your home, as you had experienced pain and sorrow, in your place or you had fallen into sorrow and suffering from that place. You have now developed loving devotion to Me, hence both of you, will now, get attached to listening to my Divine Leelas etc". Now, a doubt may arise here, that, they had not prayed for this and will they, then, express their displeasure, for having got a benefit, for which, they had not, prayed for? Not at all. Removing this doubt, our Shri Mahāprabhuji says that, in this verse, the word "desired or wanted" (ĪPSITĀHA) has been used - denoting, that they really "desired" this blessing only. Why?; the word "last birth" (PARAMATWAM) has been used to denote, their "last birth" - meaning, that, there will be no more "birth" to be taken by them and, due to the pain and sorrow, suffered by them, in countless births, it is but appropriate and proper for them, to pray for devotion to our Lord - hence, the Lord says (as He knows the "desire" in their hearts, being the "indweller" (Antaryāmi) in their hearts that, they really, have "desired" to have pure and loving devotion (BHAKTI) to Him. "Hence, as you both, also, desire to have this pure devotion to Me, True devotion to Me has happened, with My blessings."

On hearing, what was told to them, by our Lord, the brothers began to depart. Before taking leave, they told to our Lord, whatever was appropriate to be told. This is described in the next verse.

॥ श्रीशुक उवाच ॥

इत्युक्तौ तं परिक्रम्य प्रणम्य च पुनः पुनः।

बद्धोलूखलमामन्य जगमुर्दिशमुत्तराम् ॥४३॥

VERSE 43 Meaning: "Shri Sukadeva said, "After listening to the words, spoken by our Lord, who was still bound to the mortar, these two brothers, circumbulated (PARIKRAMA) our Lord, again and again. They went away towards the northern direction, after taking leave of our Lord and after prostrating to Him."

श्रीसुबोधिनी : एवमुक्तौ तत्रोचितं कृत्वा गतवन्तावित्याहेत्युक्तौ.

तमिति बालकव्युदासः बहुवारं प्रदक्षिणां कृत्वा प्रतिप्रदक्षिणं नमस्कृत्य चकारात् स्वदीनतां चाविष्कृत्य लीलाभावादिभिरप्यमोहितौ सन्तौ, बद्धमुलूखलं यस्मिन्निति, आमन्य 'गच्छाव' इत्युक्त्वोत्तरां दिशं स्वस्थानं जग्मतुः. एवं गोकुलवासिनोर्वृक्षयोरपि निरोध उक्तः ॥४३॥

SRI SUBODHINI: In this verse the word "Tam" (He = the Lord) has been used to denote, that, this "small boy", who was now tied to the mortar, was not a "mere boy" at all - but the Supreme Parabhraman. Hence, they, did, circumbulations of our Lord, again and again. They, also, prostrated to our Lord, during each circumbulation (PRADAKSHINA) of our Lord. The word "And" (cha) used in this verse, denotes that they did not do the prostration to our Lord, with a sense of ego, but with deep-felt humility. They were also not infatuated "due to the Divine Leela of our Lord, being a small boy, being bound to a mortar" - they did not think that our Lord, was only a boy, but they knew, that our Lord was, indeed the

Supreme Parabhrman Himself, who, was, for the sake of this universe, enacting His Divine Leelas of being "afraid" or "being mischievous" etc. They did not also think that as to how can they do "circumbulations and prostration" to a "human" boy? Hence, being fully in the know of our Lord's Divinity, they, asked for permission from our Lord to go away, after they completed their prostrations. They, then, went away, to their own place, towards the northern region.

OUR LORD, THROUGH THE ENACTMENT OF THIS DIVINE LEELA, HAS SHOWN THAT, "I HAVE NOT ONLY BLESSED THE INHABITANTS OF VRAJA, WITH PURE AND TOTAL DEVOTION TO ME (NIRŌDHA), BUT ALSO, I HAVE BLESSED THE INANIMATE TREES AND OTHERS WITH THIS PURE AND TOTAL DEVOTION (NIRŌDHA)".

इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये

तामसप्रकरणेवान्तरप्रमाणप्रकरणे वैराग्यनिरूपकषष्ठाध्यायस्य

स्कन्धादितो दशमाध्यायस्य विवरणम्॥

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the tenth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री वाक्यतिचरणकमलेभ्यो नमः ॥

॥ सप्तमः स्कन्धादित एकादशोऽध्यायः ॥

CHAPTER XI, CANTO 10, SRI BHĀGAVATAM.

निरोधः सर्वभावेन वर्णनीयो हि गोकुले।

स्त्रीणां स चोक्तः पुंसां च नन्दप्राधान्यभावतः ॥ (१) ॥

KĀRIKA 1 Meaning: "Our Lord had blessed with Pure and Total devotion (NIRŌDHA) the women of Vraja and this "Grace" is worthy of description. And a description of this Bhāva of the males of Vraja is also described, especially, that of Nandagopa."

Commentary: At Gōkulam, our Lord, had decided to cause "NIRŌDHA" in a most total manner - i.e. do all those Leelas, through which they all get fully related and loving to our Lord. The tenth canto of Sri Bhagavatam is the canto of "Pure and Total devotion" (NIRŌDHA). Hence, at first, the "result" of Gōkulam and it's inhabitants, attaining full "NIRŌDHA" to our Lord, has been described. Hence, in these two Kārikās (1st and 2nd), the inner meaning of this 11th chapter, has been described and also, the relationship, with what was said earlier, has been established. In this chapter the Total and Pure

devotion of the women-folk of Vraja has been described and among the "males" the "NIRŌDHA" of Nandagopa has been specially explained.

एकादशो ततोध्याये पूर्वावस्थामशेषतः।

त्याजयित्वा तु नन्दस्य कृष्णभावो निरूप्यते ॥ (२) ॥

KĀRIKA 2 Meaning: "In this 11th chapter, totally giving up the nature of description of the earlier Bhāva of Nandagopa, the new Bhāva (attitude) of Nandagopa, to our Lord is being described."

Commentary: Although, Nandagopa's Bhāva or attitude, to our Lord, has been explained earlier, the same was treated in a general way, as Nandagopa had not got over his attachment to this "world" fully. Our Lord, through the enactment of the Divine Leela, as described, in this chapter, makes Nandagopa forget this "world" completely and bless him with full love and attachment to our Lord, through deep attachment to Him (our Lord). Through this blessing of our Lord, Nandagopa will attain Pure and Total devotion to our Lord (NIRŌDHA). This is described in this chapter.

मोचनं मुग्धलीला च स्थानान्तरपरिग्रहः।

तत्र लीला वत्सबकौ ज्ञानं चेति निरूप्यते ॥ (३) ॥

षड्भिस्त्रिभिः षोडशभिश्चतुर्भिः षड्भिरेव च।

नवभिः पञ्चभिश्चेति सप्तार्थाः सगुणो हरिः ॥ (४) ॥

KĀRIKAS 3 and 4 Meaning: "(1) Getting released (from His "bondage" of the mortal). (2) Our Lord's Leelas of "innocence". (3) Living in a new place after going away. (4) The Divine Leelas performed in the new place. (5) The killing of demon Vatsāsura (who came as a calf). (6) Killing of the Crane-asura (demon) and (7) The Divine Leelas of "spiritual wisdom" (JNĀNA) - all

these seven Divine Leelas have been, successively, described through (1) 6 verses for describing the "release"; (2) 3 verses to describe our Lord's "innocent" Divine Leelas. (3) 16 verses dealing with living in another place, after going away. (4) Enactment of other Divine Leelas in 4 verses. (5) The killing of demon Vatsāsura (who came as a calf) in 6 verses. (6) Describing in 9 verses, the killing of the demon who came as a huge crane and (7) Through 5 verses, a description of the Divine Leelas of "Jnāna" or spiritual wisdom - through these last 5 verses, it is clearly established, that, the real meaning of this chapter, is our Lord Sri Hari, who shines with His 6 Divine qualities."

Commentary: Through these two Kārikās, it has been stated that the real meaning of this chapter is "Sri Hari" only (viz. our Lord). Our Lord has been described, as with His 6 Divine qualities and the 7th quality of being "Dharmi" (symbol of Dharma - personification of Dharma or righteousness) makes Him, along with all the other 6 Divine qualities, as our Lord, who is "SAGUNA" or with Divine and auspicious qualities.

स्वार्थं तु भगवान् कार्यस्तथात्वं ज्ञाप्यते पुनः।

सर्वस्वं हरिरेवेति तदर्थं त्याग ईर्यते ॥ (५) ॥

KĀRIKA 5 Meaning: "The Pure and total devotion (NIRŌDHA) which our Lord blesses His devotees, for His own enjoyment of Rasa or Relish, is indeed our Lord only. In other words, this NIRŌDHA, is the symbol and personification of our Lord only. (or it is His form only). In this way, it is also explained that "everything" (SARVASWA) is our Lord Sri Hari only and "renunciation" has been spoken of for His sake".

Commentary: Our Lord blessed His devotees, through,

two types of NIRŌDHA. (1) For Himself. (2) For others. The NIRŌDHA, which He does for Himself, is always with His Divine Leelas and this NIRŌDHA is, indeed, our Lord only (i.e. it is His form only). The NIRŌDHA which He blesses for the sake of "others" is of the form of Dharma or righteousness.

The Divine Leelas enacted by Him, in the first 6 chapters are of the nature of "Dharma" or "GUNAROOPA" - based on righteousness. In the 7th chapter, the 5 types of "NIRŌDHA" blessed by our Lord, for the sake of "others", give rise, in the minds of His devotees, taste and Relish to enjoy the "description of the qualities of our Lord" (BHAGAVAD GUNĀNUVĀDA) - this, in turn, leads to deep attachment and love for our Lord, in the minds of these devotees. From the 5th chapter, up to 10th chapter, the 6 chapters are describing the "Divine qualities" of our Lord and this 11th chapter, is the chapter, which describes the "Holy Form" (ROOPA) of our Lord and due to this, our Lord blesses the devotees, with NIRŌDHA, through the Divine Leelas performed with His Holy Form. The Nirodha caused by this Divine Leela, through His Holy Form, makes it very stable and useful.

Our Lord is so very gracious, that He blessed His devotees with His "NIRŌDHA" in the same way, as He also gets NIRŌDHA to His own devotees. In this way, this type of Nirōdha achieved through mutual love and attachment, becomes very stable and everlasting.

The word "For Himself" (SWĀRTHA) used in this Kārika denotes, that it is necessary for the devotee to make our Lord "amenable" (VASAM) to enable him to perform the seva or service, which he would like to perform to our Lord. This has been described through the

"first" Divine Leela (described in this chapter) of releasing our Lord from the mortar. Through the description of the second Divine Leela viz. the "innocent" Leelas, our Lord becoming "amenable" (VASAM), to His own devotees, is described. *The purport of this is, that all others also, will render loving service to our Lord, after seeing these Divine Leelas, with a view to get our Lord's NIRŌDHA in them and their own Nirōdha in Him.*

वृन्दावने स्थितौ हेतुर्भगवत्तोषतः परम्।

नास्तीति ज्ञापनायोक्ता प्रीतिर्लीलोपयोगिषु ॥ (६) ॥

KĀRIKA 6 Meaning: "Our Lord's staying in Brindāvanam, was only to please our Lord and there was no other reason for this. Brindāvanam had all the materials and ingredients for enacting His Divine Leelas and our Lord liked all of them."

Commentary: Why did our Lord leave Gōkulam and went to stay at Brindāvanam? The only reason for this was the "pleasure" of our Lord only as He loved Brindāvanam very much, as He saw, there, materials and ingredients of a beautiful and special nature, for enacting His Divine Leelas. Hence, for giving "pleasure and joy" for our Lord, it is necessary to give up everything - hence all the people of Vraja gave up staying in Gōkulam.

In the path of "spiritual wisdom" (Jnāna), for the sake of one's Divine self, everything is given up (i.e. renounced). In the same way, in this path of Devotion (BHAKTI), as our Lord Sri Hari has become everything and as He is considered as "everything" (or the highest love and Divine treasure), for His sake, all of them gave up Gōkulam.

वत्सचारणदोषस्य निवृत्तिर्वत्समारणम्।

गोपालदोषव्यावृत्तै बकस्यापि विनाशकम् ॥ (७) ॥

KĀRIKA 7 Meaning: "Our Lord caused the death of the demon Vatsāsura with a view to mitigate the "blemish" caused by our Lord's Leela of "grazing the calves". He caused the death of the demon Bakāsura (crane), with a view to mitigate the "blemish" caused by our Lord's Leela of "protecting the cows" (GŌPĀLAN)."

Commentary: In this Kārika, the reasons, for the killing of the demons Vatsāsura and Bakāsura, are explained. There was some "blemish" attached to our Lord's Divine Leela of "grazing the calf etc." - due to the people of Vraja, considering Him as a "human" being (on seeing the Lord "grazing the calf). Our Lord mitigated this "blemish" by causing the death of Vatsāsura (demon Vatsāsura). This demon had come in the form of a calf and had joined the company of the calves. He could not be identified as a demon, by anyone else other than our Lord only (as He is the Īshwara). Our Lord Krishna, with a view to manifest His Divinity, identified this demon in the form of a calf, among the other calves, caused it's death and the "blemish" as described above, was, mitigated. Secondly our Lord had to suffer, along with the calves, through treading the routes, filled with sharp stones and thorns. These were also mitigated through the killing of Vatsāsura. This demon Vatsāsura, who was cruel by nature and was waiting for an opportunity, to do harm to our Lord, had ingressed himself into the calves (i.e. our Lord's devotees) and the Lord destroyed him fully. But this demon was blessed with the "touch of our Lord's lotus-like hand", as he had ingressed into our Lord's devotees (viz. the calves) and through this "touch", this demon got rid of his cruel mind.

From this Divine Leela, we learn the lesson, that the company of our Lord's devotees, should be cultivated

through a "blemish-free" mind or nature. Instead, if this companionship is sought with a mind full of "blemish", then this person will be destroyed, like the evil minded Vatsāsura. When our Lord, decides to remove and mitigate the sorrow and pain of His devotees, then He does not care for the rules of this "world" or even the injunctions of the Vedas.

स्थानत्यागे हरीच्छैव कारणं न तु दृष्टता।

तद् ज्ञापयितुमत्रापि बकवत्सौ विनाशितौ ॥ (८) ॥

KĀRIKA 8 Meaning: "The giving up of Gōkulam was not due to the "blemish" in that place, but it was done due to the will and desire of our Lord - to show this, our Lord caused the death of various demons, including Vatsasura."

Commentary: In this Kārika, it has been stated that none should have the "illusion" that our Lord caused the emigration from Gōkulam, due to the "blemish" in Gōkulam, caused by the death of Pūtana and others, killed by our Lord. To remove this "illusion", our Lord killed, in Brindāvanam also, various demons, such as Vatsāsura and Bakāsura.

The "deceitful" nature (DHAMBHA) of these demons, which give rise to the evil qualities of "greed" and "untruth" and these evil qualities hide our Lord, who is present in the heart of everyone, as the indweller (Divine principle of our Lord - ANTARYĀMI). This "deceitful nature" had, now, taken, the evil form of Bakāsura (in the form of a crane) and he exhibited his evil mind of "deceit" in Brindāvanam. This demon had ingressed into the inner-mind of the cowherd boys. But due to the drinking of the waters of the Holy Yamuna river, this "deceitful" nature, had been fully, cleaned out of these

boys. After getting out of these boys, this demon, took the form of a deceitful crane. Our Lord, who is the indweller of everyone, knew this truth and destroyed this demon, in the form of a crane. Now onwards, the cowherd boys never had to worry about this "deceitful" nature, ever attacking or overpowering them.

अतो विमर्शो गोपानामानन्दश्च निरूपितः।

तदर्थमेव च हरेर्बालभावो न चान्यथा ॥ (९) ॥

KĀRIKA 9 Meaning: "Hence, description is made on the thoughts which went into the minds of Gopas and the Bliss, which they enjoyed. Our Lord Sri Hari's Divine Leelas as a boy, are for this purpose only and there is no other motive or aim for them".

Commentary: Gōkulam had no "blemish" at all. Even then, the Gopas gave up staying in Gōkulam, entirely, due to the will and desire of our Lord only. Hence, a description is given on the aspects of the discussions and confabulations, which the Gopas had, for the purpose of migrating to Brindāvanm and the joy and Bliss, which, they enjoyed due to this. Our Lord's "innocent" Divine Leelas, performed, during His childhood, gave great Bliss and joy to everyone and with this, our Lord desired to give Pure and Total devotion (NIRŌDHA) to everyone in Vraja and especially to Nandagopa.

सम्पन्ने तु ततस्तस्य परित्यागोपि वर्ण्यते।

KARIKA 9 ½ Meaning: "On attaining His desire of full NIRŌDHA, on the part of the Gopas and Nandagopa, there is the description of our Lord, giving up His attitude of being a "boy" (BĀLABHĀVA)."

Commentary: After causing full NIRŌDHA in the minds of Nandagopa and others, there was no necessity to

continue the Divine Leelas, by our Lord, as a "boy". Hence, it was appropriate, that our Lord, gave up His attitude as a "boy". This is also described, in this chapter.

With a view to describe the "forgetting " of this world and their love and attachment to our Lord, in this 11th chapter, in the first instance, a description is given, about the fear, which the Gopas, now had and secondly, the release of our Lord, from the mortar, by Nandagopa. This is done in the next 6 verses.

॥ श्रीशुक उवाच ॥

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततो रवम्।

तत्राजग्मुः कुरुश्रेष्ठ निर्घातभयशङ्किताः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said "Oh scion of the Kuru race! On hearing the huge sound, made by the falling trees, thinking that, perhaps lightening had struck Vraja, Nandagopa and other Gopas, came there, with their minds full of fear."

श्रीसुबोधिनी : तत्र प्रथमं प्रपञ्चविस्मरणपूर्वकं भगवदासक्तिं वक्तुं भयविमोकावाह गोपा नन्दादय इतिषड्भिः.

नन्दार्थमेवैतदिति ज्ञापयितुं नन्दादय इति. गोपा इति स्वतःसामर्थ्याभावः. भरावतोऽद्भुतलीलामाह श्रुत्वा द्रुमयोः पततो रवमिति- पततोर्द्रुमयोरिदानीं रवः श्रुतो यदा तौ स्तुत्वा निर्गतौ, इदं नान्यशक्यम्, ततस्तत्राजग्मुः. कुरुश्रेष्ठेति विश्वासार्थम्. सर्वेषां तत्रागमने हेतुर्निर्घातभयशङ्किता इति, निर्घातो निरभ्रविद्युत्पातस्तत्कृतं भयं कस्यचिदुपद्रवो भाव्यनिष्ठसूचनम् ॥१॥

SRI SUBODHINI: The Divine Leelas, being described, in the 6 verses, (from 1st to 6th) are meant only for the NIRŌDHA of Nandagopa. That is why, in this verse, Nandagopa's name has been given, as the first one. In fact, the Gopas were not capable of coming to this

place, on their own. Hence, they went behind Nandagopa and this has been, referred to, in this verse, through the word "Gopas" - to denote that the Gopas followed Nandagopa, who was leading this group.

On listening to the sound, made by the falling trees, Nandagopa and the other Gopas, got very much surprised as it was a wonderful Divine Leela of our Lord. They heard the sound of the falling trees, only after, both Nalakūbara and Manigreeva, had left that place, after doing their "praise" (STUTI) of our Lord. This type of extraordinary Divine Leela, can be enacted only by our Lord and none else has the capacity to do such a Leela! Why? When the trees fell, they could not listen to the sound of the falling trees; when from the trees, the two celestial beings came out, no body could see them; when they, both, sang the praise of our Lord, even then, nobody could hear them; thus not a sound was heard by the Gopas, nor did they know anything. They listened to the sound only, after they went away. This can be only our Lord's wonderful Divine Leela, and all these happenings were, indeed, Divine. "As you are a scion of the Kuru race (i.e. king Parīkshit), you will definitely believe in this Divine Leela, and you should have the faith, that it was our Lord, who did this miracle".

With a view to explain the reason for the coming of all the other Gopas also, apart from Nandagopa, in this verse reference has been made, that they all surmised, that a powerful lightening has struck that place, although, there were no clouds at all in the sky! This lightening is harmful and also denotes the pain and sorrow to come, in the future. Thus prompted by this doubt, they got fear, and all of them rushed to that place.

What type of information they got, on coming there, is explained in the next verse.

भूम्यां निपतितौ तत्र ददृशुर्यमलार्जुनौ।

बभ्रमुस्तद्विज्ञाय लक्ष्यं पतनकारणम् ॥२॥

VERSE 2 Meaning: "They got bewildered, at seeing the two Yamalārjuna trees having fallen on the ground. Although, the reason for their falling was self-evident, before their very eyes, they could not understand the event at all."

श्रीसुबोधिनी : आगतानां ज्ञानमाह भूम्यामिति.

भूमौ निपतितावर्जुनौ दृष्टवन्तः. ततोऽन्यत्र तौ चेत् पतितौ भवतस्तदा कालान्तरत्वं न दोषायेति तद्व्यावृत्त्यर्थमाह तत्रेति, यत्रैव स्थितौ तत्रैव पतितौ. आर्द्रता च तेषां दृष्टिगम्या न भवति, बहिर्मुखत्वात्. जातायामपि तत्राप्याकर्षणस्यापेक्षितत्वात् तस्य पतनस्य कारणमविज्ञाय बभ्रमुः. ननु प्रत्यक्षस्याभावेऽप्यनुमानेन कथं न कल्प्यते? तत्राह लक्ष्यमिति, लक्ष्यमप्यविज्ञाय. ते ह्यातिनैयायिका युक्तिबाधितं प्रमाणं न किमपि मन्यन्ते, अतो व्याप्तस्याभावान्ननुमानेन पतनकारणज्ञानम् ॥२॥

SRI SUBODHINI: They saw the fallen trees on the ground. The word "there" (TATRA) used, in this verse, denotes, that the trees had fallen "there" only - and not in a place, which is far away and, due to this, there was no delay, in noticing this event and neither any delay, could have caused a problem! Moreover there was no loss of time either, in noticing this "falling" of the trees. As these Gopas were having the attitude of being "worldly and seeing outside" they also missed the "wetness" of the trees, after they were uprooted. Even if they had seen the "wetness" as the cause of the falling of the trees, then, there was the necessity of the presence of someone, to pull the trees out. But, as there was none found to be

present there, they got, all the more surprised, as they could not understand, as to how, the trees had fallen? They could have, at this time, at least understood the reason for this falling, from the circumstantial evidence, seen by them through analysis . They did not do this, and this is referred to, in this verse, through the use of the words "although they saw, they could not understand" - that, they could not understand the real reason, for the falling of the trees, although, they saw them having fallen! They could have, at least, deduced, that someone could have made the trees fall, as they saw, before their eyes, the fallen trees. This also, they did not do. Why? Because these Gopas were very "logically" minded - that they never believed in anything, which went against their own intellect and it's ideas. "The trees have been made to fall by someone" - they did not believe in this fact at all! As these Gopas did not have proof (for their eyes) of someone actually pulling down the trees, and as they were reluctant to presume and assume, through logical thinking, and arrive at the true cause for this event, and in the absence of a valid cause, being present there, these Gopas decided, that they can never conclude, correctly, through presumption, the real reason for the falling of these trees.

Our Lord, who was the cause, for the falling of the trees, was present there. Even then, although there was no reason to doubt this, these Gopas were deprived of knowing the actual truth. This is explained in the next verse.

उलूखलं विकर्षन्तं दाम्ना बद्धं च बालकम्।

कस्येदं कर्म आश्चर्यमुत्पात इति कातराः ॥३॥

VERSE 3 Meaning: "Nandagopa and others, although they saw our Lord, dragging the mortar (as He

was tied to it), even then, they asked a question, as to whose work this was? (i.e. felling the trees). "Surprising indeed!" they told themselves. This is definitely a dangerous accident - thinking like this, they got, now, very much, afraid."

श्रीसुबोधिनी : ननु भगवानस्त्येव प्रत्यक्षसिद्धः, कोत्र सन्देह इति चेत् तत्राहोलूखलमिति.

उलूखलाकर्षणं कुर्वन्तं तदानीमपि ततोप्यग्रे गच्छन्तं वृक्षयोर्मध्ये स्थितम्. अन्यत्र गमनाभावे हेतुर्दास्ना बद्धमिति. चकारादुलूखलेन सह. वृक्षयोः पातं बालकं चेति वा, बालकत्वादेव न स्वतो मोचनम्. भगवन्तं हेतुत्वेन प्रत्यक्षसिद्धमप्यन्यथासिद्धं कृतवन्त इत्याह कस्येदमिति- इदं बन्धनलक्षणं कस्य कर्म? कर्मेतिवचनं व्याकुलत्वज्ञापकम्. किञ्च कुतो वा हेतोरेतद् बन्धनमिति आश्चर्यमिति. बालकस्य बन्धनं तेन पातनं त्वसम्भवितमेवात आश्चर्यमेवैतदुभयमपि. पातनमेव वा. नन्वकारणकार्योत्पत्तिः कथम्? तत्राह उत्पात इति. अयमुत्पातो देवदैत्यादिकृतो भाव्यनिष्ठसूचको, न तु सर्वथा युक्तिबाधितो भगवता कृत इति. कार्यकारणभावे प्रत्यक्षसिद्धेऽपि न तथात्वमङ्गीकर्तुं शक्यते. अत एव भ्रान्तो नैयायिकस्तर्कविरुद्धं न मन्यते, "अलौकिकास्तु ये भावा न तांस्तर्केण योजयेदि" तिवाक्याच्च. तर्हि किं जातं तादृशज्ञानस्य फलमित्याकाङ्क्षायामाहोत्पात इति कातराः- पातस्तूत्पातरूपः, अग्रे च भयं भविष्यतीति कातरा भयव्याकुला जाता इत्यर्थः ॥३॥

SRI SUBODHINI: When Nandagopa and others came there, our Lord was seen by them, as dragging the mortar and He was stationed in between the trees, which had fallen. The reason for our Lord, not proceeding further, was that, our Lord was tied to the mortar. The word "And" (cha) used, in this verse, denotes, that the Gopas saw, with their own eyes, that, the trees had fallen, due to the mortar, which had become, topsy-turvy, when it tried to pass through, the two trees. Now they saw our

Lord being bound to the mortar, which was lying on one side, near the trees. As our Lord was a small boy, He was not able to untie Himself, from the mortar.

Although, they all saw, that, it was our Lord, who was responsible for the falling of these two trees, they did not treat this as the factual reason. They thought, on the contrary, that these trees were made to fall, due to the machination of a demon!

Now, all of them, asked, as to who had bound our Lord to the mortar? They expressed their anguish over this "bondage" of our Lord as they, now, wondered, as to what was the reason for tying our Lord, to a mortar!? "It is indeed surprising!" - they all remarked. The boy is tied to the mortar; that this boy will make the trees fall is, indeed, impossible! Hence both these actual happenings viz. our Lord being tied to the mortar and the falling of the trees, are indeed, very surprising! How can these two happen, without a valid reason? Answering this, it is said, that, "This has happened either due to the machinations of a celestial being (DĒVA) or a demon. This is also, indicative, of the impending dangers, which will be faced by Vraja in the future."

At any rate, after thinking about the various reasons for these two events, they, concluded that, our Lord was not responsible, for causing the falling of the trees - although the felling of the trees and the cause, being our Lord's attitude, could be seen, very clearly. Yet they were not prepared to believe, what they saw, before them! That is why, it was said, earlier, that, these Gopas, were wedded to the process of logic and reasoning (TARKA) and would not accept, anything as true, unless the same fits into their way of logic and reasoning! In the scriptures, it is

specified, very clearly, that "Supernatural and Divine (ALOUKIK) facts and issues should never be reasoned out or justified through pure logic or reasoning". Now, let us see, what happened, next, due to this sort of looking at events, through logic and ideas? They concluded (of course, wrongly) that the falling of trees was a dangerous accident and portends more dangers for the future! Due to this, all of them got frightened. As they were wedded to "high logic and reasoning" the Gopas did not believe in the events, which the cowherd boys had seen earlier. This is explained in the next 4th and 5th verses.

बालाः प्रोचुरनेनेति तिरश्चीनमुलूखलम्।

विकर्षता मध्यगेन पुरुषावप्यचक्ष्महि ॥४॥

VERSE 4 Meaning: "The cowherd boys told the Gopas that "our Shri Krishna, came in between the trees and dragged the topsy-turvy mortar, through the two trees and the trees fell due to this action. We also saw two persons emerging, from these fallen trees."

श्रीसुबोधिनी : अत एव बालकैरुच्यमानमपि वाक्यं नाङ्गीकृतवन्त इत्याह बालाः प्रोचुरिति द्वाभ्याम्.

सर्व एव बाला यथादृष्टार्थवादिनः कल्पनाऽसमर्थाः कारणं प्रोचुः. तेषां वाक्यामाहानेनेति- अनेन वृक्षौ पातितौ. प्रकाराकाङ्क्षायामाहुस्तिरश्चीन-मुलूखलं विकर्षतेति, तिर्यक् पतितमुलूखलं तं विशेषेण कर्षता. कर्षणेपि प्रयोजनमाहुर्मध्यगेनेति, मध्ये स्थितः किं कुर्यात्? नचैतद् ज्ञानं भ्रान्तमित्याशङ्कयामाहुः पुरुषावप्यचक्ष्महीति- वृक्षाद् द्वौ पुरुषौ निर्गतौ तावप्यस्माभिर्दृष्टाविति. अतः स्वदृष्टं लौकिकमलौकिकं चोक्तवन्तः ॥४॥

SRI SUBODHINI: The cowherd boys, who did not get an opportunity to speak, now spoke about what they had seen actually. They told that our Lord Shri Krishna had made the trees fall down. How did He do this? They

told the Gopas that our Lord, had made the trees fall, by dragging the mortar, in between them. The mortar had become overturned, due to this dragging and coming in between the trees, and our Lord, dragged the mortar, with such a force, that the trees got uprooted! Why did our Lord drag the mortar with such a force? Because, our Lord was stuck, in between the trees, and with a view to get out of these trees, our Lord had to drag the mortar (i.e. pull out) with more force. When this extra force was applied to the mortar, due to this force, the trees also fell when the mortar, got released. "Please do not, ever think, that we are talking out of our own delusion or imagination. We, actually saw, two persons, coming out of the two trees, when the trees fell on the ground". In this way, the boys told the Gopas two "worldly" facts and one "supernatural" fact viz. (1) the fact of the upside down mortar being forcibly dragged by our Lord and (2) the falling of the trees and the "supernatural" aspect of two persons emerging from these trees. These Gopas did not believe in the words of the cowherd boys.

न ते तदुक्तं जगृहुर्न घटेतेति तस्य तत्।

बालस्योत्पाटनं तवोः केचित् सन्दिग्धचेतसः ॥५॥

VERSE 5 Meaning: "How can these trees be uprooted by this boy (Shri Krishna)?" The Gopas, holding this view, did not believe in the words of the cowherd boys. But, some Gopas, did get a feeling of doubt that "perhaps this boy, might have made the trees fall".

श्रीसुबोधिनी : तदुभयमपि तैर्नाङ्गीकृतमित्याह न ते तदुक्तं जगृहुरिति.

ते गोपा बालकोक्तं न सत्यमिति गृहीतवन्तस्तत्र हेतुर्न घटेतेति, तस्य बालकस्य तवोरुत्पाटनं सर्वथा युक्तिबाधितम्. केचन पुनरार्द्रनैयायिकाः सन्दिग्धचेतसो जाताः, शकटतृणावर्तयोर्भङ्गदर्शनात्. न तु तेषामपि कश्चन निर्धारः ॥५॥

SRI SUBODHINI: The Gopas did not believe in the words of the cowherd boys, who had, actually seen the event, before their eyes. Why? As this was contradictory to their logic and reasoning! "Such big trees and such a small boy to make them fall down! It is not possible". So they thought! Hence, as the statement of these cowherd boys is not in consonance and in agreement with their logical reasoning, they got disbelief in their words and considered them as inappropriate to be believed! All the dogmatic and fanatic "logicians" had completely ignored the words of these cowherd boys as "absolutely useless" - but there were some, who did not believe in logic and reasoning in a complete manner. These persons got doubt, after hearing the words of these eye-witness cowherd boys and they thought among themselves thus: "Perhaps this boy (Lord Krishna) might have pulled the upside down mortar, through the trees, and the trees might have fallen, due to this. "We have seen this boy, breaking the cart, when He was a very young child." But, they did not come to any fixed and final conclusion, on this issue, although they got the above doubt, in their mind.

Our Nandagopa, although Himself doubtful, now gave up this sort of thinking, and began to release our Lord, from the mortar. This is described in the next verse.

उलूखलं विकर्षन्तं दाम्ना बद्धं स्वमात्मजम्।

विलोक्य नन्दः प्रहसद्दनो विमुमोच ह ॥६॥

VERSE 6 Meaning: "Nandagopa, with a smiling face, seeing our Lord who was his beloved son, bound with a rope to the mortar and still pulling the same, now, came near to our Lord and untied Him, from the mortar. Through this our Lord, became free, from His bondage."

श्रीसुबोधिनी : नन्दस्तु सन्दिग्धोपि तं विचारं दूरीकृत्य
मोचितवानित्याहोलूखलमिति.

तदानीमपि विकर्षन्तमिति शीघ्रमोचने हेतुः. दाम्ना बद्धमिति मोचने
निमित्तम्. स्वमात्मजमिति स्वस्यैवावश्यकत्वं, स्वमिति व्याकुलतापरिज्ञानार्थम्.
स्वपदप्रयोगात् भगवद्भावं प्राप्त इतियुक्तिरपि, तेषामज्ञानं न तेषां बुद्धिदोषेण
किन्तु भगवतैव कार्यत इति. प्रहसद्बदन इति धौर्त्यस्मरणात्, तस्यापि
ज्ञानाभावस्त्वेनेनोक्तः. विशेषेण मोचनं सर्वासामेव रज्जूनां पृथक्करणम्.
हेत्याश्चर्यं, स्वबन्धनं तेन मोचितमिति. भगवल्लक्षणो बन्धो भगवतैव मोचयितुं
शक्यते नान्येनेत्यत इदमाश्चर्यमेव ॥६॥

SRI SUBODHINI: Why did Nandagopa hurried himself to untie our Lord? Because, he saw, that our Lord was, even now, merrily pulling the mortar (as though nothing has happened!) and the Lord may be tired of this pulling of the mortar, for such a long time! Hence, Nandagopa hastened to untie our Lord, who was tied with a rope to the mortar. Why did Nandagopa undertake to do this? Because, the Lord was his own beloved son and he should free Him and none else. Here, in this verse, the word "My own" (SWA) is added to the word "son" (ĀTMAJA) - this denotes the worry and anxiety in the mind of Nandagopa, after seeing our Lord, being bound to a mortar! Shri Mahāprabhuji gives another meaning to this word "My own" (SWA) - denoting that Nandagopa had attained the "Bhāva" or attitude of our Lord's Divinity now.

The Gopas, on the contrary, had lost their true knowledge about our Lord. This was caused by our Lord only - that they should be ignorant about Him, now, and behave like ordinary worldly persons. There was no "blemish" in their intellect, which caused this ignorance (AJANA). It was our Lord's will that it should be so. In

fact, Nandagopa, on attaining the Divine Bhāva (attitude) of our Lord, had clearly understood, the state of the minds of the Gopas.

No sooner, Nandagopa remembered the "Mischievous pranks" of our Lord's Divine Leela, he became cheerful and began to smile. Even Nandagopa lacked full knowledge about this particular Divine Leela of our Lord (PRAKĀSH: Nandagopa was not aware of the "guilt" (of giving punishment to our Lord) of Yasōdha and the Divine glory of our Lord). That is why, it is said, in this verse that Nandagopa, released, our Lord in a "special" way (VIMUMŌCHA). What does it mean to release our Lord, in a "special" way? Nandagopa had to untie, several ropes and he had to release, each of the several knots, put by Yasōdha to tie our Lord. This is the "special" release referred to in this verse. This is also, indeed, very surprising! The soul or Jīva, which is put into "bondage" by our Lord, can be freed only by our Lord. None else can release a Jīva from its bondage. Now Nandagopa was required to release our Lord, from His "bondage" and this is the surprise of all surprises!

Now, moving to a separate topic, the Divine Leelas of our Lord, performed under the "control of the Gopas" are being described in the next three verses.

गोपीभिः स्तोभितोऽनृत्यद् भगवान् बालकः क्वचित्।
उद्गमयति क्वचिन्मुग्धस्तद्वशो दारुयन्त्रवत् ॥७॥

VERSE 7 Meaning: "Our Lord, flattered by the Gopas, sometimes, danced like a boy; sometimes He sang in an innocent manner; and sometimes He came under the full control of the Gopīs, like a puppet".

विद्योपजीविनां सेवा येनैव च सुखं भवेत्।

राजसीं तामसीं लीलां सात्त्विकीं च चकार ह ॥ (१ १/२) ॥

KĀRIKA 1 Meaning: "Our Lord enacted His Divine Leelas of Sātwik, Rājasik and Tāmasik natures, in such a way, that these Leelas will confer service (SĒVA) and welfare (happiness) to those, who have their livelihood through the use of their knowledge."

श्रीसुबोधिनी : गोपीनां दशभावं प्राप्तस्य भगवतो लीलामाह गोपीभिरिति त्रिभिः.

तत्र प्रथमं राजसीं लीलामाह. गोपिकाः प्रत्येकं स्वस्वगृहं नीत्वा "नृत्यं कुरु भगवँल्लङ्घुकानि दास्यामी"त्युक्तो नृत्यति. तत्रापि स्तोभितः "कृष्ण एव सम्यङ् नृत्यं जानाति कर्तुं न राम" इत्युक्तः. स्तोभा शून्यप्रशंसा, यथा स्तोभाक्षराणि भभभेति. तथा गोपीभिर्यथाकथञ्चित् स्तुतोऽनृत्यत् नृत्यं करोति, लङ्गर्थे लङ् तत्रापि नृत्ये न प्राकृतवत् नृत्यति किन्तु यथा तण्डुर्यथा वा पार्वती ततोपि सहस्रगुणमत्यन्तं नृत्यति. तदनुचितं, किं पामराणां स्थाने तथा नृत्येनेति? तदाह भगवानिति, षड्गुणैश्वर्यसम्पन्नो न ह्यन्यथा नृत्यं कर्तुमर्हति. तर्हि तासामप्यग्रे नार्हत्येवेति चेत् तत्राह बालकः क्वचिदिति, क्वचिद् वा गोकुले स्वस्य बालभावं प्रदर्शितवानिति. बालवदितिपाठे क्वचिद् भगवान् शास्त्रानुसारेण नृत्यति, क्वचिद् बालवत् केवलं देहपादचालनमात्रं करोति मुग्धभावख्यापनाय. ततोपि कयाचित् "कृष्ण गाये" त्युक्त उद्गायति उच्चैस्तूष्णीं गानं करोति यथा सर्वासां हास्यं भवति. अथवा क्वचिदूर्ध्वं गायति यथाशास्त्रं क्वचिन्मुग्धोऽशास्त्रमपि बालवत्, किञ्च नृत्यगानयोर"प्येवमुत्थायैवमुपविष्ट एवं सुप्तो गानं कुर्वि"त्युक्तस्तथैव गायतीत्याह तद्वशो दारुयन्त्रवदिति- गोपिकावशो भूत्वा दारुपुत्रिकावत् नृत्यति गायति च ॥७॥

SRI SUBODHINI: Firstly the Divine Leelas of "Rajas" (dynamism) are being described. The Gopīs, took our Lord, into their homes and made him, dance. The manner of this is explained. The Gopīs told our Lord "Oh Krishna! You now dance, and we will give you laddoos." On hearing these words of the Gopīs, our Lord began to dance. When our Lord dances, to enthuse Him, to do a special dance, the Gopīs flatter Him with false praise.

"Krishna! You are dancing so very beautifully and well. Rama cannot even dance at all"! This "false praise" is referred to, in this verse, through the word "STÖBHA" (false) - in the same way, the words "Bha, Bha, Bha" are used, in Sāma veda - which does not contain any meaning. Thus, our Lord, began to dance, to please these Gopīs, even after listening to the "false praise" heaped on Him. Of course, our Lord's "dancing" was not like the dance of an ordinary human being. It was a thousand times more brilliant and beautiful than the Tāndava dance of Lord Siva with Goddess Pārvathy! In fact, it was absolutely inappropriate for our Lord to dance in such a beautiful way, before these foolish and illiterate Gopīs. Removing this doubt, it is said, that the "boy" who was doing the dance, was our Lord Himself, and our Lord is invested with the 6 Divine qualities. Hence however much He may desire, He cannot dance in an ordinary human way at all! He is the Lord Himself. Then why did He dance, such beautiful Divine dances, before these ordinary Gopikas? Answering this, it is written, that, although He was the Supreme Lord Himself, at present, He has come to Gōkulam, having taken a human form. Hence, He was at liberty to dance, properly, as per the traditions of the science of dance (NĀTYASĀSTRA) or He may just wave His hands and feet, swayingly, in an "innocent" way! That is His prerogative as He is the Lord of all He surveys!

If a Gopi was to say "Oh Kanhaiya, please sing for me". Our Lord, just to please this Gopi, sometimes, sang slowly and sometimes in a high pitch! This made everyone, very happy, and they all laughed out. The Lord, sang, sometimes "very properly" as per the best of musical traditions and according to the musical treatises - but, at other times, He sang, as per His own mind, in a wayward

manner, bringing out very strange sounds! Sometimes, the Gopīs told our Lord "Hey Krishna, please sing in a standing posture". Then the Lord got up and sang for them. Sometimes, He sang for them, while sitting. Sometimes, when He was told to sing while being "asleep", our Lord obeyed this request also. In this manner, our Lord came under the full loving control of the Gopīs, that whatever they told Him, He did implicitly, like a wooden puppet - under the full control of the Gopīs!

The other Divine Leela is being described in the next verse.

लीलान्तरमाह बिभर्तीति.

बिभर्ति क्वचिदाज्ञप्तः पीठकोन्मानपादुकम्।

बाहुक्षेपं च कुरुते स्वानां च प्रीतिमुद्वहन् ॥८॥

VERSE 8 Meaning: "Sometimes our Lord, on being instructed by the Gopīs, lifted the small platform, the measuring vessel for the grains, and wooden sandals, with a view to please His Devotees. He also showed His fists and raised His hands, with a view to bless His Devotees to have more love for Him."

श्रीसुबोधिनी : लीलान्तरमाह बिभर्तीति.

सर्वत्र क्वचिदिति पदेन क्वचित् करोति क्वचिन्न करोतीति ज्ञातव्यम्. अन्यथा तथास्वभाव आश्चर्यं न स्याद् बहुधा प्रार्थनं च. क्वचिदाज्ञप्तः "पीठमानयोन्मानं तण्डुलादिमानपात्रमानय पादुके दारुमये आनये"त्युक्तः केवलं बिभर्ति न तूत्थापायितुं शक्नोति; अशक्तिभावनां च करोति यथा प्राकृता बालाः कुर्वन्ति. एकवद्भावः स्थूले सूक्ष्मे प्रशस्ते निन्दिते तुल्यत्वज्ञानार्थः. किञ्च बाहुक्षेपं च कुरुते "मया सह मल्लयुद्धं कुर्वि"त्युक्तो बाहुविस्फोटनं करोति. चकारादुपर्यपि पतति, बलाविर्भावेन तं चालयतीव. ननु किमित्येवं करोति? तत्राह स्वानामिति, येन कारणेन तेषु स्वत्वं सम्पादितं तेनैव प्रीतिमुद्वहन् यावतैव तेषां प्रीतिर्भवति, न त्वधिकं करोतीत्यर्थः ॥८॥

SRI SUBODHINI: Shri Mahāprabhuji says that the word "sometimes" (KWACHIT) has been used, several times, and it denotes, that our Lord did the bidding of the Gopīs sometimes and at other times, He did not do, as told by them. If this was not so, and our Lord was to do their bidding at all times, then, the "wonder" and the "surprise" aspect of His Divine Leelas will be missing. It is our Lord's nature, to give rise to "wonder" in the minds of His devotees and hence, He does all His Divine Leelas, only, according to His own will and desire. In fact, if He does not create the aspect of "wonder" in His Leelas, then, none will also pray for the repetition of His Divine Leelas!

Sometimes, the Gopīs ordered our Lord "Bring the small platform; bring the measuring vessel of the grains or bring the wooden sandals". On getting such orders, our Lord, with a view to bring them, went near these objects and caught hold of them. But, as He could not lift them,, then, like any other human boy, used to show, that He was not able to lift and bring these objects, as He was only a small boy! Our Lord, showed the same attitude, whether the object to be lifted and brought, was small, big, valuable (the best) or even the prohibited objects.

Our Lord used to show His hands, in such a way, that He resembled a "wrestler"! - through which, He expressed His attitude and desire. "Now come and wrestle with Me".

In the verse, the use of the word "cha" (and) denotes that our Lord used to sit on these objects and act as though He was riding them, with His strength!

In this verse, the word "one's own" (SWĀNAM) has been used - to denote that the Lord wanted to create love for Him in all the persons (and devotees) in the same way,

He had created in their mind the sense of "belonging to our Lord". Hence, the Lord does His Divine Leelas, only up to the extent, that, He is able to create in them, love and satisfaction for our/due to our Lord!

After describing our Lord's two Divine Leelas, in a special way, in the next verse, in a summarized manner, a description is given about all His other Divine Leelas, in a general way.

दर्शयंस्तद्विदां लोक आत्मनो भृत्यवश्यताम्।

व्रजस्योवाह वै हर्ष भगवान् बालचेष्टितैः ॥९॥

VERSE 9 Meaning: "Our Lord, through His Divine Leelas, enacted during His childhood, made the entire Vraja, very Blissful and Joyful. Through these Divine Leelas, our Lord desired to show "His dependence on His Devotees" (BHAKTA VASYATAM), who have realized the Divine Blissful nature of our Lord and who are Devotees, with spiritual wisdom (JNĀNI-BHAKTHA)".

श्रीसुबोधिनी : लीलाद्वयं विशेषतो निर्दिश्य सामान्यतः सर्वमेव लीलां सङ्क्षेपेणाह दर्शयन्निति.

बालचेष्टितैर्भगवान् व्रजं हर्षयामास. व्रजे यावद्विधा प्राणिनस्तेषामपि यथायथा हर्षो भवति. स च हर्षस्तेष्वेव तिष्ठति. सोपि स्थितः पुष्टो भाररूपो भवति तदा तेषां वहनाशक्तौ तेषां हर्षं भगवानुवाह. तदपि न विषयत्वेन किन्तु करणत्वेनेत्याह **बालचेष्टितैरिति**. ननु बालचेष्टा फलपर्यवसायिन्यो न भवन्ति स्वरूपत एव परं मोहे सुखजनिकास्तत् कथं तादृशे हर्षे करणता? तत्राह **भगवानिति**. यावतानुपपत्तिः परिहृता भवति तावान् धर्मो भगवच्छब्दाद् ग्राह्यः. ननु किमेवं प्राकृतानामत्र स्थितानां वैकुण्ठमनीत्वा स्वयमागत्य विपरीतभावेन तथाकरणे प्रयोजनमित्याशङ्क्याह **तद्विदां** भगवत्स्वरूपविदामात्मनो भृत्यवश्यतां दर्शयन्निति. यतस्ते भृत्या भरणीयाः स्वेनैव. न केवलं प्रदर्शनमात्रपरत्वं, तथा सति कापट्येनापि

स्यादित्याह वै निश्चयेनेति. आत्मन इत्यनेन वश्यतादोषः परिहृतः. ये त्वज्ञास्ते व्यामोहिता एव. ये जानन्ति तेषां ज्ञानस्य भक्त्युपयोगः. तत्तदनुसारिणोपि तत्त्वेनैव ग्राह्या इति न किञ्चिदनुपपन्नम् ॥९॥

SRI SUBODHINI: Through His childhood Divine Leelas, our Lord made the entire Vraja very happy. Our Lord made everyone in Vraja happy - in the way, they will have their Joy and Bliss, in Him. He, thus, made, everyone happy, in the way, they desired or wanted/required. But there was the possibility of the "Divine Bliss" remaining in all these people and "grow" and these people, being incapable, may find it very difficult to carry this weight! Hence, to enable them to lead a happy life, our Lord, decided to carry himself the "weight" of this happiness. The Lord thus became "the effort" (SĀDHAN) by Himself, to carry this happiness, which, He had bestowed on all the persons in Vraja. This can be understood, through, the use of the words "Divine Leelas done during His childhood" - denoting that He took this "Bliss" upon Himself (to carry the weight thereof) through His boyhood Divine Leelas. In other words, our Lord, during these Divine Leelas, performed during His childhood, made the people of Vraja get more attachment and love for Him, through His Leelas like embracing them. These Divine Leelas also made them full of Bliss and Joy. None could also blame our Lord, as all these Divine Leelas were performed, when He was only a child and no one can find fault with Him!

The various Leelas enacted by our Lord, during His childhood, may not reward one, with the Divine knowledge of His self, but, certainly infatuates and enraptures one, and gives endless happiness. Then, how can our Lord become the "effort" (karana) itself, in this Bliss generated

through, infatuation? (MŌHAM). The answer is that, He cannot become the "effort". To remove this particular doubt only, in this verse, the word "Bhagawān" (our Lord) has been used - to denote that our Lord had removed the "infatuation which was inappropriately caused by His pranks and actions", through His own "effort" of Grace. Through this Grace of our Lord, all His "childish" pranks and Leelas also confer the same spiritual benefits as His Divine self will confer.

Now another question arises. Why did not our Lord take these people, who were in spiritual ignorance, to His Divine abode of Vaikuntam, and confer all His spiritual Bliss on them there? Instead of this, what was the necessity to come here to Vraja, by giving up His exalted spiritual status as Ishwara (ultimate god) and give, to these people, the Bliss and joy, through His Grace? To remove this doubt only, in this verse, the word "those who know our Lord's Divine status and glory" (TADVIDĀM) has been used. *The purport of this is, that our Lord came here to this earth, with a view to give His Bliss and joy and through this, those persons, who had the full knowledge, about the Divine self of our Lord, will appreciate and understand the Divine nature of "our Lord's coming under the control of His Devotees or His dependency on His Devotees". He also wanted to show that a servant should grow and prosper only with the help and protection of His Master (and anyone else's protection or help is inappropriate). Of course, this Divine aspect of our Lord's true nature of dependency vis-à-vis His Devotees, is not for a show and, hence, in this verse the word for "certainty" (VAI) is used, to re-emphasize that, it is but appropriate, that the Devotee is to be protected by our Lord only and the Lord, also is dependant on His Devotee.*

How did our Lord, who keeps everyone, under His "control" and "order" now become under the "control" of His devotees? To remove this doubt, in this verse, the word "He is the self of all" (ĀTMANAHA) - denoting that, although He comes, under the "control" of His Devotees, He is also, fully free and independent, as He is the Ātma (indwelling Divine self) of everyone. Those persons, who do not realize this truth, our Lord puts them (viz. the demons) in the stupor of "infatuation" caused by His Divine Leelas.

Thus, those people who realize that "the Lord is in the loving control (VASAM) and dependency of the Devotee" - this knowledge helps them, in their Bhakti or Devotion to our Lord. How? This knowledge, about our Lord's glory and greatness (and of His most loving nature), increases the devotee's love for our Lord and the devotee gets fully attached, in love, to our Lord. "Prēma" (love) becomes "ĀSAKTHI" (attachment). Our Lord, in turn, responds and accepts, the devotion of various devotees, as per their own requirements and desires (and deserving also) and He also does not accept those, who do not deserve to be accepted by Him. Hence, nothing "inappropriate" can be attributed to this Divine nature of our Lord.

In the above verses, our Lord's Divine Leelas enacted in the big forest, were described. Now, our Lord decided to enact His Divine Leelas, in Brindāvanam, which is the seat of all the celestial beings. [Shri Gosainji, in his TIPPANI says that all the celestial beings, had already made "Brindāvanam" ready for the enactment of our Lord's Divine Leelas, having come there in their "celestial forms". They were eagerly waiting for our Lord's visiting Brindāvanam and hence, they stayed there, waiting for our Lord's arrival.]

Now, prompted by our Lord, the Gopas decided to discuss among themselves, about migrating to Brindavanam and the same is described in the next few verses.

उद्यमो मुख्यसम्पत्तिर्मन्त्रो हेतुस्त्रिभिस्ततः ॥ (११)॥

निर्धारितपरित्यागः स्थानान्तरगुणास्ततः।

कृष्णाज्ञयेति कालस्य नापेक्षातोनिवारणम् ॥ (१२)॥

पञ्चभिर्गमनं चैव रतिस्तत्र हरेः परा।

एवं कलाभिर्भगवान् पूर्णो वृन्दावने बभौ ॥ (१३)॥

KĀRIKA 1, 2 and 2 ½ Meaning: "Effort; the advice of the principal one; the advice, and the cause for migration in 3 verses; the giving up of the stay (in Gökulam); the qualities of the new place and going there, through our Lord's order and desire; disregarding the aspect of "proper time" (to emigrate), as "Time" cannot control our Lord's will and desire; the actual going, described in 5 verses; staying in the new place and our Lord's special love for the new place - in this way our Lord began to shine, with all His Divine attributes in Brindāvanam."

Commentary: Our Shri Mahāprabhuji has described, in these Kārikās, in a subtle way, the Divine Leelas, enacted by our Lord, in this chapter 11, through verse nos. 10 to 25. In the 10th verse, the "efforts" made for emigrating to Brindāvanam, are described. Through the 11th verse, it has been said, that whenever an important issue is discussed, everyone present there should not speak and it is unnecessary to have an important spokesman, as a guide to lead the discussions. In the 12th verse, the approval, for giving up Gökulam, has been specified. In the 13th verse, the suffering caused by Pūtana, in the 14th verse, the problem created by demon Trināvarta and through the 15th verse, the fear caused by the falling

of "Yamalārjuna" trees - through these verses the "danger and difficulties" faced by Gökulam are cited and also a description is given, as to how, our Lord protected Vraja, from all these difficulties. The 16th verse described the decision of the Gopas to give up Gökulam, due to these difficulties. The 17th verse described the qualities of the place, Brindāvanam, to which, they had decided to emigrate. The 18th verse describes the desire and acceptance of our Lord and on His acceptance, reference is made, of the acceptance of the Gopas and others, to go to Brindāvanam. Through the 19th verse, it is stated that the Gopas did not bother to fix a "proper Time" for this group-emigration. In the 24th verse, the reference is made to the actual going to Brindāvanam, staying there and the special "joy" and "satisfaction" our Lord, had, due to this stay at the new place.

All the above "events" have been described in 16 verses (10 to 25) and our Shri Mahāprabhuji, gives a very beautiful interpretation to this - that our Lord began to give "Darsan" at Brindāvanam, with all His entire 16 Kalās or Divine attributes!

Firstly, with a view to put "effort", all the Gopas got together to deliberate. This is described in the following verse.

गोपवृद्धा महोत्पाताननुभूय बृहद्वने।

नन्दादयः समागम्य व्रजकार्यममन्त्रयन् ॥१०॥

VERSE 10 Meaning: "On seeing and experiencing dangers and difficulties, of bigger and bigger dimensions at Vraja, old and wise Gopas like Nandagopa and others, got together and began to deliberate as to how can they solve this problem at Vraja". (And confer welfare and security to Vraja).

श्रीसुबोधिनी : एवं बृहद्वनक्रीडामुक्तवा सर्वदेवाधिष्ठितवृन्दावने क्रीडां वक्तुं भगवत्प्रेरितानां तेषां निर्गमनार्थं मन्त्रमाह.

प्रथमं मन्त्रार्थमुद्यममाह गोपवृद्धा इति.

गोपेषु ये वृद्धाः पूर्वापरानुसन्धानसहिताः बृहद्वनमन्वर्थनाम; पूर्वं कदाचिदपि तत्रोत्पत्त्यभाव उत्पातानामिदानीं तु महोत्पाताः पूतनामरणादयः. नन्दोपि वृद्धप्रायः; प्रधानव्यतिरेकेण विचारो न निर्वहतीति समागम्य सम्यगेकत्रोपविश्य व्रजसम्बन्ध्यवश्यकर्तव्यममन्त्रयन् ॥१०॥

SRI SUBODHINI: The wise and old Gopas (who could think of all consequences for an action to be taken) of Vraja, got together, to deliberate on the essential tasks, pertaining to Vraja. They now thought, that, their staying place, was called as "large and big forest" (BRIHADVANAM), as, never, in the past, they had experienced, any danger or problems. But now, dangers have visited them, one upon another, like the sorrow created by Pūtāna and others. "Deliberation" cannot be done without a "president" or "leader" and hence all of them got together. Nandagopa was also like the other old persons. Even then Upananda was chosen as the 'leader' or the 'president' (PRADHĀN), to guide the deliberations.

During a "deliberation", if everyone speaks out, about their views, then, a full and proper discussion will not be possible. Hence, the name of the "principal speaker" is given in the next verse.

तत्रोपनन्दनामाह गोपो ज्ञानवयोधिक।

देशकालार्थतत्त्वज्ञः प्रियकृद् रामकृष्णयोः ॥११॥

VERSE 11 Meaning: "Among those gathered there, Upananda, who was a Gopa, who knew the principles behind the "place" and "Time" (DĒSA AND KĀLA),

who was respected for his wisdom and status and who was intent on doing what is liked and loved by our Lord and Sri Balarāma, now began to speak".

श्रीसुबोधिनी : सर्वेषां वक्तृत्वं न सम्भवतीति प्रधानं व्यपदिशति तत्रेति.

उपनन्दनामा नन्दसम्बन्धी, गोप इति धर्मप्रधानः, ज्ञानवयोभ्यां च परिणतः, देशकालार्थानामपि कस्मिन् देशे कस्मिन् काले कोर्थः कर्तव्य इतितत्त्वज्ञः. तादृशोप्यभक्तश्चेत् सर्वं व्यर्थं स्यादिति रामकृष्णयोः प्रियकृदाहेति सम्बन्धः. नाम्ना नन्दस्य स एव मन्त्रद इति ज्ञापितं, गोप इति तन्मध्यपाती तुल्येष्टानिष्टः. तादृश एव मन्त्रार्हः. ज्ञानं तु वयसा प्रतिष्ठितं भवतीत्युभयाधिक्यम्, इदं मन्त्रे मुख्यमङ्गम्. लोकानभिज्ञो न शास्त्रार्थज्ञानमात्रात् मन्त्री भवतीति देशादिज्ञानमुक्तम्. इदं गमनं स्वार्थं चेत् निरोधेन विरुध्यत इति भगवत्प्रीतिरुक्ता प्राधान्यप्रतिपत्त्यर्थम्. द्वयोर्निर्देशः साधारणनिरोधत्वात्, असाधारणनिरोधो भगवतैव क्रियते साधारणस्तूभाभ्यामिति ॥११॥

SRI SUBODHINI: Upananda, was a relative of Nandagopa and due to this, he was firmly rooted in Dharma or the path of righteousness. He was also a wise person and old in age - hence full of varied experiences. This experience had made him fully knowledgeable as to what should be done, where and at what time? - so that the desired goals are attained, and no harm comes to anyone. But his experience was accompanied by his devotion to our Lord - as mere "old age" or "experience" without true devotion to our Lord, are not useful. Upananda, was a devotee of our Lord and in this verse, the same is referred to, through the words "loving and doing loving actions to please our Lord and Shri Balarāma" are given - that he was deeply interested to do only those actions, which will please, our Lord and Shri Balarāma. Through this verse, Upananda's devotion itself, suggests that, he was giving advice to Nandagopa and he was a

"minister" to Nandagopa. As he was a Gopa, he knew what was good or bad for his Gopa community and he treated, all the Gopas, as his own. In fact, he was the fittest person to become a minister or advisor to Nandagopa. The knowledge, which he had gathered, due to experience, is attained by a person who has lived a long life. Upananda had both this knowledge, due to long years of experience and he was also old.

During "deliberations", not only one should know the injunctions of the scriptures but he should also have the experience of the "worldly" matters (LOUKIK). Otherwise, he is not fit to give advice. That is why, in this verse, reference has been made to Upananda's knowledge as the one who "understood the principles behind the "place" and "Time" factors - in other words, he had the experience of both "DĒSA" (place) and "KĀLA" (time).

If Upananda had advised all of them to emigrate to Brindāvanam, out of his own selfish motives, then, pure and total devotion to our Lord (NIRŌDHA) would not take place as *"selfishness" is an enemy of "NIRŌDHA" - as pure and total devotion to our Lord, can be attained only by the one, who is unselfish and noble.* Hence, Upananda had not given his consent to emigrate to Brindāvanam, due to his own self-centred views. In fact, he had suggested this, only with a view to please our Lord and Shri Balarāma. The purport of giving, both the names of our Lord and Shri Balarāma, in this verse, is that, the "NIRODHA" which is being done, here (or referred to here) by both of them, will be "ordinary" (SĀDHĀRANA) as only our Lord Krishna can confer the full and the highest (ASĀDHARANA) "NIRŌDHA" to everyone.

The next verse, deals with the advice given by Upananda.

उत्थातव्यमितोस्माभिर्गोकुलस्य हितैषिभिः।

आयान्त्यत्र महोत्पाता प्रजानां नाशहेतवः ॥१२॥

VERSE 12 Meaning: "We, who are always desirous of the welfare and security of Gōkulam, should go away from here, as, one after another, great many dangers and accidents are occurring, which threaten destruction to our people constantly."

श्रीसुबोधिनी : मन्त्रमाहोत्थातव्यमिति.

इदं स्थानं परित्यक्तव्यम्. परितो यद्यपि व्रजाः सन्ति ते तिष्ठन्तु मा वा, अस्माभिसूत्थातव्यम्. ननु कर्माधीनत्वाद् जगतः सर्वत्रैव यद् भाव्यं तद् भविष्यतीति किं गमनेनेति चेत् तत्राह गोकुलस्य हितैषिभिरिति. गोकुलस्य ये हितं वाञ्छन्ति कालकर्मपक्षौ परित्यज्य लौकिकन्यायेन ये हितचिन्तकास्तैरवश्यमेतत् कर्तव्यम्. यत् साधनानि भगवता दत्तानि ज्ञानकरणादीनि तान्यन्यथा व्यर्थानि स्युः. अतो विरोध एव तयोर्भिन्नं प्रामाण्यं, यावन्न विरोधस्तावत् करणानामेव मुख्यं प्रामाण्यम्. उत्थाने हेतुमाहायान्त्यत्र महोत्पाता इति-

SRI SUBODHINI: "Even if, on all our four sides, there are enough green pastures for the establishment of our cowherd communities, we should give up this place." Because of constant dangers, we should move out to a different place, but we may not reap, any additional benefit at all, through this move. Why? Because, everything - happiness, sorrow, dangers, are all under the control of one's own Karma (actions) and what is inevitable to happen, will certainly happen as no one can prevent them. Answering this sort of analysis, it is said that, those, who really desire the welfare of Gōkulam, should not, now, think of "Time" and "action" (and it's results) but, should move out, like the wise worldly people, who act according to the requirements of the

situation. Our Lord, has, endowed everyone, with knowledge and instruments for action and one should use them properly and intelligently. If we do not use them, then, they will be wasted. Thus, when the earlier view of accepting things as they are, (when there are other alternatives available) is compared to the latter view of taking timely action, through thinking and intelligence, then, one should opt for the latter view and take action forthwith. Wherever, there is no contradictory view, then, one should accept the instruments provided by our Lord and take appropriate action, treating them, to be of valuable guidance. Now, the reason for going to a different place has been given as the dangers and accidents, which constantly occur at Gökulam.

अलौकिकोनिष्टहेतुरुत्पातः सर्वनाशकः।

महोत्पातो बुधैर्ज्ञेयो यत्र तत्त्यागमर्हति ॥ (१) ॥

KĀRIKA 1 Meaning: "Dangers and accidents, cause unnatural difficulties and sorrow and destroys everything. Hence, the spiritually wise people (Jnāni), decide to give up that place, as appropriate, where they see great many dangers."

श्रीसुबोधिनी : महोत्पाताः पूतनादयः. तेषां सोढव्यतां निराकरोति प्रजानां नाशहेतव इति, हेतौ कार्यमावश्यकम्. महतां देवाद्युपासकानामनिष्टभावेऽपि प्रजोपद्रवोऽपि वारणीयस्तैः. "प्रक्षालनाद्धि पङ्क्त्ये"तिन्यायेन प्रतीकारापेक्षया त्यागः श्रेष्ठः ॥१२॥

SRI SUBODHINI: What is the great danger? Like the coming and death of Pūtana and other demons. What happens due to them? These demons destroy the people. A person is supposed to ward off these evils, even through the acts of propitiation of the celestial gods. Answering this, our Mahāprabhuji is telling "it is better not to put

one's foot in a dirty place, in the first instance, than washing it later". Hence, Shri Mahāprabhuji says, that, it is better to leave such a place, than take actions to ward off the evils confronted by staying in the same place.

In the following verse, the dangers of the Rājasik, Tāmasik and Sātwik categories are being recounted.

**मुक्तः कथञ्चिद् राक्षस्या बालघ्न्या बालको ह्यसौ।
हरेरनुग्रहान्नूनमनश्चोपरि नापतत् ॥१३॥**

VERSE 13 Meaning: "The demoness Pūtana, somehow, left our Lord from killing, although she was a cruel killer of small children. Due to the Grace of Īshwara (our Lord), the cart did not fall." (on our Lord Krishna).

श्रीसुबोधिनी : उत्पातानेव गणयन्ति तामसराजससात्त्विकान्, उत्पाताः प्रतीकारसहिता उच्यन्ते, अन्यथा तन्निवृत्तिरेव न स्यादुत्पातत्वं वा. अत एव राक्षस्या पूतनयासावेव बालको मुक्तः. दृष्टहेतुपरिज्ञानाभावात् कथञ्चिदित्यदृष्टं साधनं, कार्यस्य कारणावश्यकत्वात्. राक्षस्या बालघ्नेति जातिक्रियादौषौ. मुक्तत्वं निःसन्दिग्धमित्यसाविति प्रदर्शितः. अलौकिकमुपायमाह हरेरनुग्रहादिति. एतदेव हेतुद्वयं शकटभङ्गेऽप्याकर्षयत्यनश्चोपरि नापतदिति चकारेण. नूनमिति स्वदर्शनात् ॥१३॥

SRI SUBODHINI: The dangers are being described with reasons for the avoidance of the same. If this was not done, then there would be no destruction of the dangers at all, or perhaps, the dangers, might not have happened at all. Perhaps, due to this reason only, the demoness did not kill our Lord Krishna and left Him. This was mentioned by these people, in this manner, as they were unable to pin-point on a reason, as to why Pūtana did not kill the Lord? They could not understand, the reason, behind this leaving of our Lord only, by Pūtana, from being killed, whereas, she had killed every

other child. So, all of them, got convinced, that "our Lord was left by Pūtana due to our Lord's luck or Prārabda"! -they had to decide on a reason for the effect, as all actions succeed appropriate causes. By describing Pūtana as a "Demoness" and "killer of children", they explained her antecedents and actions.

In this verse, the word "were" (ASOU) is used to denote, that our Lord, was indeed free of Pūtana's danger - only these persons thought that it was Pūtana, who had freed our Lord, from being killed!

As regards the falling of the cart and it being shattered to pieces, through a mere touch of our Lord's one foot, these persons concluded, that, it was due to the Grace of Īshwara (God), that, the cart did not fall on our Lord! This is substantiated by the use of the word "certainly" (NOONAM) in this verse - which denotes that "the events have occurred, in this way, only as I have seen it through my eyes."

Demon Trināvarta had, with him, a lot of "worldly" instruments (through which he could have killed our Lord) and the same is described below.

चक्रवातेन न नीतोयं दैत्येन विपदं वियत्।

शिलायां पतितस्तत्र परित्रातः सुरेश्वरैः ॥१४॥

VERSE 14 Meaning: "The demon Trināvarta, who came in the form of a tornado, had taken our Lord Krishna very high up in the sky and he made our Lord fall on the stone, along with himself - but our Lord was saved, in every way, by the Lord of the celestial gods".

श्रीसुबोधिनी : तृणावर्ते लौकिकानि बहूनि साधनान्याह चक्रवातेनेति.

चक्रवातः प्रसिद्धस्तृणावर्तः कंसभृत्य इति, अतो दैत्य इत्युक्तम्.

वियदाकाशं नीतः तदपि नाल्पदूरं किन्तु विपदं यावद्दूरे श्येनादयः परिभ्रमन्ति; वयः पक्षिणस्तेषां पदमिति. यद् वियत् नीतवांस्तद् विपदमेव नीतवानिति वा. सरस्वती तु तस्यायमेव विपद्रूपः; विपद् व्ययं प्राप्नुवद् यथा भवति तथा प्रतिक्षणं क्षीयमाणेन नीतः तत्रोभयोर्गतयोर्मध्य एकः शिलायां पतितस्तत्रैव प्रदेशेऽपर उपर्येव सुरेश्वरैः परित्रातः. न देवमात्रकृत्यं तादृशं, रुद्रास्तु घातुकाः, तदुपमर्दस्तु सुरेश्वरैरेव कर्तुं शक्यः, रुद्राधिपतिः पुनस्तेषामनुकूल इति. बहवोत्र पुनस्तादृशा रक्षका उक्ता, "बहूनामनुग्रहो न्याय्य" इति. परितस्त्राणं न केनाप्यंशेन बाधाभावार्थम् ॥१४॥

SRI SUBODHINI: Trināvarta, who was of the form of a tornado, was a servant of Kamsa and hence he is called as a "demon". He took away our Lord Krishna very high up in the sky, where the eagles fly. Our Shri Mahāprabhuji has given two meanings for the word "danger" (VIPADA). Firstly the word "Vi" (meaning the "bird") joined with the word "place" (PADA) - means the higher regions of the sky, where the eagles fly. The second meaning given is "danger" - meaning, that, the demon Trināvarta did not take away our Lord, but he took, along with him, his own "danger" which will eventually destroy him! In fact, this is the meaning which the Goddess of learning Saraswati, would like us to have - as she knows, that Trināvarta can never put our Lord in any type of danger at all. The meaning of the word "VIPAD" is also given, in the spiritual sense -that every second, Trinavarta lost his strength little by little and got more and more weaker!

In this manner, both of them viz. our Lord and the demon Trināvarta, were going in the sky and Trināvarta fell on the rock on the ground. On him, was stationed our Lord and He was protected, as per this verse, by the gods of the celestials (SURĒSHWARA). This task of protect-

ing our Lord, could not have been done by the celestial beings only. Rudra is himself a destroyer and only the Īshwara of these destroyers can quell these destroyers. Thus the Īshwara of the Rudras was now beneficial. Thus we may say, that our Lord was protected, as per these Gopas, by many celestial beings. Hence, our Lord, indeed, was fully protected.

The next verse described the incident connected with the "Yamalārjuna" trees.

यत्र म्रियेत द्रुमयोरन्तरं प्राप्य बालकः।

असावन्यतमो वापि तच्चाप्यच्युतरक्षणम् ॥१५॥

VERSE 15 Meaning: "Even, when our Lord Krishna, came in between the two huge trees, neither He nor any other boy, who were nearby, did not die. This is also the Grace and protection conferred by Lord Achyuta" (VISHNU).

श्रीसुबोधिनी : प्रस्तुतमाह यन्नेति.

अनयोर्द्रुमयोरन्तरं प्राप्य बहवो बाला अत्र स्थिताः कोपि नोपद्रुतः, असौ भगवानन्यतमः अन्यो वा कश्चिद् भगवान् देवैः सर्वदा रक्षित इत्यन्यस्य नामग्रहणम्. तमपूप्रत्ययेन हीनोपि कश्चिन्नोपद्रुत इत्यमङ्गलशब्दोच्चारणं स्नेहात्. प्राकृतानां सहजं प्राकृतत्वमन्यथा न परिज्ञायेत. येषां वाङ्मनसोरव्यवस्था तेऽत्यन्तं प्राकृता, येषां मनसोपि नाव्यवस्था तेत्यन्तं सन्तः. अत्राच्युतो भगवानेव रक्षकः. स हि सर्वत्र च्युतिरहितोऽन्तर्यामी ततो बालकानुत्पात-स्थानादन्यत्र नीतवान् ॥१५॥

SRI SUBODHINI: Many boys, passed through the fallen trees - but no one was hurt in any way. Our Lord was only one among these boys. Perhaps, in this verse, the reference to "others" may be referring to other ordinary cowherd boys, as our Lord, was always protected by the celestial beings. Thus, even the ordinary and lowly

or incapable boys did not get any injury. The "inauspicious" words of "getting injury or harm" have been used, only with a view to express the love of our Lord - as He protected everyone.

The "worldly" and ordinary human beings cannot get knowledge except through the exhibition of "worldly and natural" ways only. A person is called "foolish" whose "words" and "mind" exhibit unstable nature i.e. lacking stability and one-pointedness. But, on the contrary, He, whose words and mind are strongly grounded in stability, is considered as a very virtuous person.

At this time, when our Lord was passing through the two fallen trees, He was protected only by our Lord Achyuta (Lord Vishnu), who has no "decline" at all! - and who is the indweller of everyone (ANTARYĀMI). The purport of this is that our Lord took the boys away to some other place, from the place where the "danger" of the falling trees, took place.

Our Lord was protected three times by the celestial beings from various dangers. Now, if more dangers were to occur, it may not be possible to avoid them. Hence, it is better to leave this place, before any further danger strikes them. This is told in the next verse.

यावदौत्पातिकोरिष्टो व्रजं नाभिभवेदितः।

तावद् बालानुपादाय यास्यामोऽन्यत्र सानुगाः ॥१६॥

VERSE 16 Meaning: "Let us all leave, along with our children and servants, this place, before any other danger harms Vraja, and go to another place."

श्रीसुबोधिनी : अतो भगवतो वारत्रयं देवानां च रक्षणं जातमित्यतः परं य उत्पातः समायास्यति तस्य न प्रतीकार इति ततः पूर्वमेव गमनमुचितमित्याह यावदिति.

उत्पातेन जातोऽरिष्टो मरणादिरूप इति यावद् व्रजं नाभिभवेत् तावदितो बालानादाय सानुगाः सपरिकरा अन्यत्रैव यास्यामः. निर्धारितमेतद् वचनम्. बालानां कर्मता, उत्पातास्तत्सम्बन्धिन एव दृष्टा इति. स्थलान्तरमन्विष्यास्य परित्याग उचित इति ॥१६॥

SRI SUBODHINI: "Let not Vraja experience any more harm from these dangers. Thus, even before this, let us all leave this place, along with our children and servants (and with the entire family) and go to a different place" This was decided in this way. All the dangers, which have happened here, pertain to our children and it is they, who have suffered, the most.

It is better to, firstly fix a new and different place, before leaving this place. Hence, the qualities, the new place should have and exhibit, are described below.

वनं वृन्दावनं नाम पशव्यं नवकाननम्।

गोपीगोपगवां सेव्यं पुण्याद्रितृणवीरुधम् ॥१७॥

VERSE 17 Meaning: "The forest with the name of Brindāvanam, is a new forest, very comfortable and useful for our cattle, and is habitable with ease and comfort by the Gopas, Gopīs and the cows. Here, in this forest, there are the sacred mountains, grass and creepers and everything here is beautiful and useful."

श्रीसुबोधिनी : स्थलान्तरं सगुणं निर्दिशति वनं वृन्दावनमिति.

वृन्दा मधोः पुत्री, तन्नाम्ना नूतनं वनं वृन्दावनम्. स्त्रीप्राधान्यात् तत्र न दैत्यसम्बन्धः. भगवता पुनर्जालन्धरवधार्थं सा परिगृहीता. अतो देवताधिष्ठानाद् देवदैत्यानामनुरोधं तत् स्थानं, अतस्तत्रोत्पातशङ्काभावः. तदाह वृन्दावनं, नामेति प्रसिद्धं, तथा तं नवकाननमिति. न शीर्णवृक्षास्तत्र सन्ति नापि शृगालसर्पादीनां तत्र स्थितिः, अतः सर्वे गुणाः सर्वदोषाभावश्चोक्ताः. किञ्चालौकिकोपि तत्रत्यो गुणः समीचीन इति ज्ञायते यतः पशव्यो भवति

पशूनां हितः. ते ह्यरण्योपजीविनोरण्यपात्रास्तेषां यद्धितमलौकिकप्रकारेणापि समीचीनमिति. किञ्च तस्मिन् वने त्रिविधा भूमिरस्ति- अतिगुप्तातिप्रकटा तृणादिगह्वरा च. तदाह गोपीनां गोपानां गवां च सेव्यमिति. अन्येषामपि नन्दपुरोहितप्रामाणिकानां तत् सेव्यमित्याह पुण्याद्रितृणवीरुधमिति. पुण्योद्भिर्गोवर्धनः, तृणानि बर्हिः, वीरूधः सोमः करीराणि वा. अतस्तामसानां राजसानां सात्त्विकानां च हितकारि तत् स्थानमित्युक्तम् ॥१७॥

SRI SUBODHINI: Our Lord, with a view to kill the demon Jalandhara, had married the daughter of Madhu viz. Brinda - and hence, this new forest came to be called as "Brindāvanam". In this place, "women" are considered as most important and hence, no demon can enter this forest, as usually, the demons, do not come to the places where, the womenfolk live. Moreover, the demons regard it a their first duty to protect the women.

This forest became appropriate for the celestial beings to live here - due to our Lord marrying Brindādevi. Hence, both the celestial beings and the demons loved this place. Due to this, it was presumed, that no more danger from the demons will visit this new place. This forest was a new forest, made, very famous, for it's qualities. There were no "dry" trees at all in this place. Here there were no jackals or serpents. Hence, all the good qualities, of an ideal staying place, were there in Brindāvanam, without any blemish at all. Although there were wonderful "worldly" qualities in this forest, this forest also exhibited 'supernatural' (ALOUKIK) qualities. Cattle can thrive only in forests and this forest was very appropriate for the cattle and all types of conveniences for the cattle, were present there.

In Brindāvanam, there are three types of land-mass or "Earth" (BHOOMI). (1) Very secret. (2) Very open. (3)

Of grass etc. Hence, it was appropriate for the comfort of the Gopas, Gopīs and the cows. There was the sacred mountain of Gōvardhana which was seen, filled up with green grass, peacocks, creepers etc. Hence, this place is appropriate for all the three types of persons to live viz. the Sātwik, the Rājasik and the Tāmasik persons.

On just hearing about the extraordinary qualities of the new place, all the Gopas and others, began to speak. This is described in the following verse.

तत् तत्राद्यैव यास्यामः शकटान् युङ्क्त मा चिरम्।
गोधनान्यग्रतो यान्तु भवतां यदि रोचते ॥१८॥

VERSE 18 Meaning: "Let us all go there today only, if all of you like the new place. Please prepare the carts. Don't delay at all. Let the treasure of our cattle go before all of us."

श्रीसुबोधिनी : एवं स्थानप्रशंसायां सर्वे गोपाला आहुस्तत्राद्यैव यास्याम इति.

तस्मात् कारणाद्, यदि वृन्दावनं तादृशं, ततोऽद्यैव तत्र यास्यामः. एवं सर्वेषां सङ्कल्पे प्रधानभूता उपनन्दादय आहुः शकटान् युङ्क्त मा चिरमिति. शकटानां बलीवर्दैः सह योजनं साधनम्. विलम्बनिषेध उत्पातभयशङ्कया ॥१८॥

SRI SUBODHINI: If Brindāvanam was so very beautiful and comfortable, then "let us all go today only". On seeing the determination of everyone to go away to Brindāvanam, Upananda began to speak to them. "Prepare the carts and do not delay". They were all told to yoke the bulls to the carts. They were asked, not to delay, this departure, as no new danger should come to them, if they delayed going away from this place.

After hearing the words of Upananda, expressing approval to move away (and not to stay back) and about

the way of preparing themselves, to go away, what the Gopas and others did, is explained in the next verse.

तच्छ्रुत्वैकधियो गोपाः साधुसाध्वतिवादिनः।

ब्रजान् स्वान् स्वान् समायुज्य ययू रूढपरिच्छदाः ॥१९॥

VERSE 19 Meaning: "On hearing this, the Gopas, with an unanimous opinion, told "very good, very good"! and began to store all their materials in their respective carts and started towards Brindāvanam."

श्रीसुबोधिनी : एवं भयसाधनयोर्निर्देशो यत् कृतवन्तस्तदाह श्रुत्वेति। मध्ये तेषां न वैमत्यं यतो गोपास्तुल्याः तादृशोर्थः स्वस्यात्यन्तमभीष्ट इति मन्त्रवाक्यप्रशंसा। गच्छन्त एव वदन्तीतिवादिनः। ते सर्वेऽवान्तरभिन्नभिन्नब्रजाधिपतयः स्वस्य यत्र यत्र भिन्नतया गावः स्थितास्तान् समुदायेनैव वत्सगोविभागमकृत्वा सम्यगायुज्य योजयित्वाग्रे प्रस्थाय शकटेष्वारोपितोपकरणाः सर्व एव ततो ययुः ॥१९॥

SRI SUBODHINI: None opposed this very good idea of going away to Sri Brindāvanam. All of them were unanimous, as all the Gopas were alike. In fact, they were all, very pleased, with the advice given by the wise Upananda. They agreed with his view, wholeheartedly and told "very good, very good" for this move. In this way, they praised the advice and the words of Upananda.

These Gopas, were, in their own way, chieftains of local communities of the cowherds. They had countless cows under each of their control. But all of them, now mixed all their cows, together and made the cows march in the front of their carts, filled up, with their own other household and personal materials. They all now started to go to Brindāvanam.

The Gopas, who started out of Gokulam to Sri Brindāvanam, were consisting of the 4 types of Sātwik,

Rājasik, Tāmasik, and Nirguna devotees (NIRGUNA - Beyond the three Gunas). Now, all of these, four types of devotees, will be described, in each of the following verses. Firstly the "Tāmasik" Gopas are described.

वृद्धान् बालान् स्त्रियो राजन् सर्वोपकरणानि च।

अनस्वारोप्य गोपाला यत्ता आत्तशरासनाः ॥२०॥

VERSE 20 Meaning: "Oh king! The Gopas now made old people, young children and the womenfolk to sit in the carts, in which, they had also, stored, all their other materials. The Gopas, put on their armour and got ready to move, with their bow and arrows."

श्रीसुबोधिनी : गताश्चतुर्विधा इति ज्ञापयितुं तमोरजःसत्त्विगुणरूपान् पृथक् पृथक् चतुर्भिः श्लोकैराह. तत्र प्रथममाह वृद्धान् बालान् स्त्रिय इति.

अत्यन्तं प्राकृता वृद्धा बालाः स्त्रियश्च. राजन्निति सम्बोधनं कदाचित् तीर्थयात्राद्यर्थं सकुटुम्बस्य प्रस्थाने त्वदीयानामपि तथाप्रस्थितिस्तवानुभव-सिद्धेतिज्ञापनाय. देशान्तरनिवासार्थमाज्ञप्तानां त्वदीयानां यथा तथेति वा. सर्वोपकरणानि च शकटेष्वारोप्य गोपाः सर्वे पदातय आयत्ता बद्धकवचा आत्तशरासना गृहीतधनुषस्तामसत्वाद् राजसेष्वेव सम्बन्धः ॥२०॥

SRI SUBODHINI: The old, young children and the womenfolk are very "natural" or "ordinary" (PRĀKRUTA). "Oh king! You might have also, along with your family members, undertaken pilgrimages and would have taken to travel, in this manner. Or it is possible, that you might have ordered for your dependents or relatives to go to another place, and they would have also made, such identical travel arrangements. Hence, you will, definitely, have experience of this nature." (That is why the words "Oh king!" have been used by Shri Sukadeva, in this verse).

Now, the Gopas gathered all their materials and filled the carts with these materials. The gopas walked, on their

foot, having put on their armour and having taken in their hands, bows (and arrows). They began to move out of Gökulam. As they were "Tāmasik", they got related to the "Rājasik" factor of the bow and arrows. [Shri Gosāinji, in his TIPPANI says that the 20th verse, described, the Gopas, who were keenly interested to save all their materials. In the 21st verse, there is a description of those local chieftains, among the Gopas, along with their own companions of Brāhmīns, who were attached to the performance of Vēdic sacrifices (KARMATA) - all these persons are considered as "Rājasik" by nature. In the 22nd verse, the "Sātvik" (harmonious) Gopas are described.]

In the next verse, the "Rājasik" persons, are described.

गोधनानि पुरस्कृत्य शृङ्गाण्यापूर्य सर्वतः।

तूर्यघोषेण महता ययुः सह पुरोहिताः ॥२१॥

VERSE 21 Meaning: "They now made the cows (their treasure) and other cattle march in the front, and went to Brindāvanam, playing and making huge sounds through the musical instruments of Sringa and Tutāri, accompanied by the priests of their locality."

श्रीसुबोधिनी : गोधनानीति. गोधनानि गावः पुरस्कृत्याग्रे नीत्वा निर्भया शृङ्गाण्यापूर्य; ते तु शृङ्गवादित्रा एव. सर्वत इति सकृदेव महान् घोषः. प्रभूणां निर्गमनमाह तूर्यघोषेणेति. पुरोहिता ब्राह्मणा वैश्ययाजकाः ॥२१॥

SRI SUBODHINI: They became fearless, by keeping the cows and other cattle in the front. The Gopas, who played the instrument called Sringa, made huge noise, in all the sides. The Brāhmin priests, who were from Vraja (as they attended to the Vēdic Karmas, in the Vaisya (Bania) houses of Vraja) accompanied them as, also the local chieftains of Vraja, who played the Tutāri."

The Gopis were Sātwik and gave Rasa or Relish to our Lord (i.e. those who made our Lord enjoy their Rasa or Relish). Hence, they did not accompany, the Gopas, but moved separately. [Shri Laloo Bhatji in his "YŌJANA" says, that the Gopas, in their ordinary dress, had got into the carts. But the Gopīs, now, bedecked themselves, very beautifully and were seen moving, seated in the chariots! That is why, Shri Mahāprabhuji has written that the "Gopīs moved separately and differently".]

गोप्यो रूढरथा नूतकुचकुङ्कुमकान्तयः।

कृष्णलीलां जगुः प्रीता निष्ककण्ठ्यः सुवाससः ॥२२॥

VERSE 22 Meaning: "The Gopīs, sat now, in the chariots, having applied newly-ground saffron paste on their chest and fully bedecked with beautiful clothes and golden necklaces. All these Gopīs, with a cheerful mind, began to sing the Divine Leelas of our Lord Shri Krishna."

श्रीसुबोधिनी : गोपिकास्तु भगवद्भोग्याः सात्त्विक्यो भिन्नतयैव निर्गता गोप्य इति.

रथास्तूत्तमा अश्वयोजिता वृषभयोजिता वा. नूतनाः कुचकुङ्कुमकान्तयो यासां -वयःसाधनशोभाभोग्या उक्ता. भगवत एवेति ज्ञापयितुं तदुणानेव गायन्त्यो निर्गता इत्याह कृष्णलीलामिति; एकवचनेन स्वोपयोगिन्येव लीला निरूपिता, कृष्णपदेन च न केवलं निरोधपरा किन्त्वानन्दमयीति. प्रीता इति मनस्तोषाः. निष्ककण्ठ्य इति साभरणाः, सुवाससश्चेति देहपरिष्कार उक्तः. गुणगानादेव वाक्परिष्कारोपि. एतासामेव रथो, भगवांस्तु तास्वेव प्रीतिष्ठितो गच्छति ॥२२॥

SRI SUBODHINI: The chariots, on which the Gopīs had sat, were, indeed the very best, and the chariots had fine horses and some chariots had also bulls, tied to them. The Gopīs, now, were, looking, very beautiful, with newly

prepared saffron paste, applied on themselves. The Gopīs, by their age and youth, were deserving to bring joy and Bliss to our Lord. The "newly prepared saffron paste" denotes that, the Gopīs, had with them, all the necessary "Sādhana" or materials to give joy and Rasa, to our Lord. Through the word "Brilliance" (KĀNTI), the Gopīs seem to suggest, that they "deserved" to be enjoyed by our Lord, as the Gopīs were intended to be enjoyed only by our Lord and none else. The Gopīs had a great desire, in their mind, that our Lord should make them, the instruments for His joy and Bliss. Hence, they started the journey, singing our Lord's Divine Leelas and the supernatural auspicious attributes of our Lord.

In this verse, why did Shri Sukadeva use the word "Krishna Leela" in the singular sense, although, our Lord's Divine Leelas are countless. Our Shri Mahāprabhuji says, that this is used, in this manner, to denote, that, the Gopīs sang only, those Divine Leelas, which, they considered, as important and especially, useful to them. Through the use of the word "Krishna" in this verse, it is explained that, the Divine Leelas, sung, by them, not only created "NIRŌDHA" but they were mainly sung to create "Ananda" or Bliss i.e. these Divine Leelas were filled up with our Lord's Bliss. The Gopīs had a very cheerful mind, filled with Joy and Bliss. The Gopīs had also worn golden necklaces along with beautiful dresses. They had beautified their "words" through singing the Divine Leelas of our Lord. The chariots belonged to the Gopīs only; hence, our Lord was seated blissfully in the chariot of the hearts of the Gopīs, so joyfully and comfortably! In this manner, our Lord was also seen to be driven, in the chariots, along with the Gopīs!

Both, mothers Yasōdha and Rōhini, as they had close relationship with our Lord - had attained the "Divine state of being beyond all the Gunas" (attributes) - NIRGUNA - GUNĀTĪTA - they, now, moved on separately. This is described in the next verse.

तथा यशोदारोहिण्यावेकं शकटमास्थिते।

रेजतुः कृष्णरामाभ्यां तत्कथाश्रवणोत्सुके ॥२३॥

VERSE 23 Meaning: "Mothers Yasōdha and Rōhini, being very eager to listen to the Divine Leelas of our Lord Shri Krishna, sat in the cart, holding in their lap both our Lord and Shri Balarāma, and were seen to be in a state of Blissful ecstasy."

यशोदारोहिण्योर्भगवत्सम्बन्धाद् गुणातीतयोः पृथग्गमनमाह तथेति.

शकटो मध्यस्थितः; अनो निकृष्टं रथस्तूत्तमः. तथेतिसौन्दर्यं गुणगानं च. निर्दिष्टं स्थानं यशोदायाः, भगवांश्च प्रधानभूत इति. सार्धद्वयवार्षिको भगवान्, अतो यशोदाक्रोडे स्थितस्तथा रामोपि. कृष्णरामाभ्यां सहिते ताभ्यां कृत्वा वा रेजतुः. गोपिकानां निकटे तयोर्गमनमाह तत्कथाश्रवणोत्सुके इति, नामलीलानुरक्तिस्तयोः सूचिता ॥२३॥

SRI SUBODHINI: There are three types of carriages. In this, the 'cart' is considered as of the "Middle" category, the small carriage is considered as the "lower" one and the "chariot" is considered as the "best" one. In this verse, through the word "there was" (TATHA), it has been stated, that, there was matchless beauty, and the praise of our Lord's qualities, were also sung when they were traveling. Wherever "Yasōdha" is present, then, there will be the presence of "YASH" or "Fame" and "Beauty" (SOUNDARYA). Likewise, wherever our Lord is present, there also, both these factors of "Fame" and "Beauty" are always present. Now, our Lord was in the lap of mother Yasōdha, and, hence, both "Fame and Beauty" were fully

manifested, in this chariot, where both of them were seated. Yasōdha was seated in the vehicle and our Lord was seated on her lap, as He was just 2 ¾ years of age. In the same way was Shri Balarāma. Shri Krishna and Shri Balarāma, were now together, with their mothers and the mothers, were seen, as very happy and Blissful. Both of them went near to the Gopīs, as they were eager to listen to the Divine Leelas and qualities of our Lord. From this, we have to understand, that, both the mothers were deeply interested and attached to the Holy Names and the Divine Leelas of our Lord.

In the following verse, it is stated, that they, not only went to Brindāvanam, but, in reality, they made Brindāvanam their permanent dwelling place.

वृन्दावनं सम्प्रविश्य सर्वकालसुखावहम्।

तत्र चक्रुर्व्रजावासं शकटैरर्धचन्द्रवत् ॥२४॥

VERSE 24 Meaning: "They all, now, entered Brindāvanam, which gave, at all times, comfort and welfare to everyone. They now settled down, there, making their dwelling place, in the form of a half-moon."

श्रीसुबोधिनी : न केवलं तत्र गताः किन्तु तत्र प्रतिष्ठिता इत्याह वृन्दावनमिति.

वृन्दावनभूमिस्तस्मिन् कल्पे यमुनोत्तरभागे, गोवर्धनश्चाक्रूरस्थाने. तदुत्तरणमल्पप्रवाहा च यमुना, हृदाः परं तत्रागाधा. नन्दस्थानं च तत्रैव. अस्मिन् कल्पे तु प्रदेशास्तत्तदधिष्ठातृदेवताधिष्ठिता विशकलिततया पतितता इति न काप्यनुपपत्तिः. उत्तरणपक्षेऽप्यल्पप्रवाहेति नोत्तरणं निरूपितं, वर्षाकाल एव यमुनाया महत्त्वमिति. एते बृहद्वनं परित्यज्य वृन्दावनं सम्यक् प्रविश्य शकटैरर्धचन्द्रवद् व्रजावासं चक्रुः. वेष्टनस्थानीया गृहाः, मध्ये गवां स्थानम्. प्रथममेवैतत्, पश्चाद् यथासुखमेव स्थितिः. अर्धचन्द्रकारे बहिर्द्वारं सर्वग्राह्यं भवति. गृहाणां निर्माणं तत्र नापेक्ष्यते, यतो वनमेव सर्वकालं सुखमावहति.

शकटैरिति; रथानां क्रीडार्थं स्थापनं, अनांसि काष्ठाद्यानयनार्थानि. महादेवो हि पशुपतिस्तच्चिह्नमर्धचन्द्रः, अतः प्रतिष्ठितो भवतीति ॥२४॥

SRI SUBODHINI: At the time, when Shri Krishna's Divine Leelas, have been explained, to have happened, in Sri Bhāgavatam, both Brindāvanam and Gōvardhana mountain, were situated, on the northern side of the Yamuna river. The Yamuna river had to be crossed to go over to the Vraja side. The river Yamuna, had very little water but the water was very deep, at some places. Nandagopa's place was also situated there. At this time, however, the presiding deities of this place have made their established places, simultaneously, at two separate places and thus, their established places have also become separate. Hence, we can safely, describe, the actual situation of Vraja, as above and it will not be inappropriate.

The Gopas had crossed, the Yamuna river and reached Brindāvanam, why this was not described in this verse? Shri Mahāprabhuji explains the reason for this, by saying that, even if it is conceded that, in the olden time (at that particular "Kalpa" (aeon), that the Gopas, had gone to Brindāvanam from Gōkulam, after crossing the Yamuna river, then, we should understand that the flow of water, in the Yamuna river, was very low (i.e. the river was shallow at many places) and all the Gopas, would have crossed the river on foot only. That is why, the crossing over to the other side to Brindāvanam, from Gōkulam, has not been referred to, in this verse. Moreover, the flow of water, gets increased, in the Yamuna river, during the rainy season only. At this time of floods,, no one could cross over this river.

The Gopas and others from Gōkulam had entered Brindāvanam, in a comfortable way and established their

dwelling like the half-crescent moon with, the help of their carts. They made the cowsheds in the middle, for the safe-keep of the cows and other cattle. On all the four sides, they kept the carts, as the boundary, and they made their dwelling places. The most important place was given to the cows.

After arranging everything properly, they began to stay there, comfortably. They had made, their dwelling place into the half-crescent manner, so that, no one will be prevented from entering into their place, through the front gate. They also did not find it necessary, to make other types of houses, as these carts were found to be enough for their purposes. Moreover, the entire Brindavanam, afforded cool comfort and welfare, at all times. Now, the dwelling place was made in the form, through the carts, of half-crescent. Carts were used for this purpose, as the chariots were used for play and also to transport various materials like wood and others. The sign of Lord Mahādēva (Lord Siva) is the half-crescent of the moon and on this half crescent, Lord Siva is always present. Hence, as this place, was in the form of the half crescent, Lord Siva came to be present here, at all times and His Divine presence ensured prosperity, welfare and progress for all the cattle as Lord Siva is the Master or the Lord of "Pasu" (Pasupati) - all beings.

The following verse, described the "general" Divine Leela, enacted by our Lord, at Brindāvanam.

वृन्दावनं गोवर्धनं यमुनापुलिनानि च।

वीक्ष्यासीदुत्तमा प्रीती राममाधवयोर्नृप ॥२५॥

VERSE 25 Meaning: "Oh king! On seeing Brindāvanam, Gōvardhan Mountain and the banks of the

Yamuna river, both Shri Krishna and Shri Balarāma became extremely joyful and happy."

श्रीसुबोधिनी : तत्र भगवतश्चरित्रमाह सामान्यतो वृन्दावनमिति.

वृन्दावनं राजसं गोवर्धनः सात्त्विको यमुनापुलिनानि च दृष्टोत्तमा प्रीतिरासीत्. अतः प्रीतः पूर्वोक्तप्रकारेण लीलां कृतवानित्युक्तं भवति. नृपेतिस्म्बोधनं दर्शनेन प्रीती राजलीलेति ज्ञापयितुम् ॥२५॥

SRI SUBODHINI: On seeing the "Rājasik" Brindāvanam, and the Satwik Gōvardhan mountain and the banks of the Yamuna river, our Lord and Shri Balarāma became very happy. After becoming, very pleased, They began to indulge in their Divine Leelas, as described earlier. The words "Oh king!" have been used, to attract the attention of the king Parīkshit and to inform him that "getting pleased, by just seeing, is the kingly or the royal Divine Leela of our Lord."

On completing His ordinary Leelas, our Lord enacted, several Divine Leelas, where the womenfolk of Brindāvanam, were not participating. All these Divine Leelas, are explained, from the next verse, and, up to the end of this chapter. Firstly our Lord's Divine Leela of "looking after and grazing the calves" Divine Leela, is being dealt with.

एवं व्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितौ।

कलवाक्यौ स्वकालेन वत्सपालौ बभूवतुः ॥२६॥

VERSE 26 Meaning: "Both our Lord Shri Krishna and Shri Balarāma, now manifested all the pranks of their boyhood, speaking in syllables and words, not easily understandable to others - and in this way, both of them, made all the people, in Vraja, very happy. When our Lord grew up and became fit to graze the calves, then, He began to look after and graze the calves at Vraja."

श्रीसुबोधिनी : एवं सामान्यलीलामुक्त्वा स्त्रीनैरपेक्ष्येण विशेषतो बाललीलां वक्तुं वत्सचारणलीलामुपक्रमत एवमिति यावदध्यायसमाप्तिम्.

पूर्वप्रकारेण ब्रजौकसां ब्रजमध्यस्थितानां प्रीतिं यच्छन्तावेव स्वकालेनाधिदैविकेन सेवार्थमागतेन कृत्वा वत्सपालयोग्यौ वर्षत्रयाधिकौ जातौ. देशकालाद्युपद्रवाभावाय बालचेष्टितौ कलवाक्याविति पदद्वयम्. मनसा तु प्रीतिं भावयत्येव, कायेन वाचा च भावयतीति बालयोरिव चेष्टितानि ययोः, कलमव्यक्तमधुरं वाक्यं ययोः ब्रजौकसां प्रीतेरनुवृत्तिः पूर्वकृतनिरोधनिवृत्त्यभावाय. भगवति योग्यताफलयोः पृथङ्निरूपणाभावाद् वत्सपालकावेव सज्जातावित्युक्तम् ॥२६॥

SRI SUBODHINI: When our Lord was giving joy and Bliss to the people of Vraja, in the way, which have been explained earlier, the Divine factor of "TIME", came to Vraja, to serve, our Lord. Our Lord is now aged, just above 3 years and He became fit to look after and protect the calves. At this particular time, in Brindāvanam, there was no problem or distress created by either the "place" or "time", as our Lord and Shri Balarāma, had caused the fleeing away of distress and problems, through their "boyhood" pranks/actions and sweet words. Our Lord, was indeed, giving, great joy to the Gopas, through His own mind. But, now, our Lord gave them great joy through His body also. Through His sweet and understandable words, He gave them great joy, through His words also! He, desired, that the NIRŌDHA, which, He had given the Gopas and others in Vraja, should continue; Hence our Lord continued to enact all these Divine Leelas. In this verse, reference, is made to the "deserving" and the "result" of our Lord's capacity to graze and look after the calves, through, the words "protecting the calves".

Now, through the verses 27 to 29, the Divine Leelas of both of them, are described, when they began to look after and graze the calves.

अविदूरे व्रजभुवः सह गोपालदारकैः।

चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ ॥२७॥

VERSE 27 Meaning: "The two brothers, equipped with several items for their play, accompanied by other cowherd boys, began to graze the calves near the Vraja Bhoomi."

श्रीसुबोधिनी : तयोर्वत्सपालने क्रीडामाह त्रिभिरविदूर इति.

अत्रापि क्रीडा त्रिरूपा. तत्र प्रथमं व्रजभुवोऽविदूरे यत्र स्थितैर्व्रजो दृश्यते व्रजस्थाश्च पश्यन्ति. व्रजभूम्यपेक्षया सा तृणयुक्ता विलक्षणेति ज्ञापयितुं व्रजभुव इत्युक्तम्. गोपालानां दारकाः समानवयसस्तान् कृतार्थीकर्तुं बहुभिः सह क्रीडोत्तमा भवतीति क्रीडासाधनसहितावेव वत्सांश्चारयामासतुः. भ्रमरचक्रसूक्ष्मदण्डकाष्ठखण्डकृत्रिमरथवादित्राकर्षणादीनि क्रीडापरिच्छदानि, तानि गृहीत्वैवायान्ति गच्छन्ति च. अनेन सामान्यतः क्रीडा निरूपिता, वत्सपालनं तु मुख्यं, सूक्ष्मगोपालानां सहभावश्च ॥२७॥

SRI SUBODHINI: Here, also, our Lord, played His Divine play, in three ways. Out of these three Divine Leelas, the first one is being described. Our Lord enacted His "ordinary" Leelas, near, the Vraja Bhoomi. He enacted the Divine Leela, in such a way, that, He, whilst enacting His Divine Leelas, could see Vraja, from where He was standing. The people of Vraja, also, were able to see the Divine Leelas of our Lord and the Lord Himself, from their side.

Where our Lord was playing, near the Vraja Bhoomi, the place was very special with a lot of green grass. The cowherd boys were of the same age and with a view to make them all very happy, and also to enjoy playing with

all of them, our Lord and others, had, brought, along with them, several items and materials, useful for playing. They looked after the calves also, while playing their interesting games. Now, let us see the various "play-things" which, they had carried along with them. They had taken the discuss (CHAKRA) to play the game with "throwing the discuss". They had carried also a small stick, along with small wooden bits (to play with the stick), artificial chariot, musical instruments, long bamboo sticks tied with small metal sickles, (to enable them to pluck fruits without any difficulty) and many other things /materials. Everyday, they carried these materials and brought them back. In this verse, "general and ordinary" Divine Leelas of our Lord, have been, described. In this Divine Leela of our Lord, the important aspects, are the looking after the calves, and our Lord's friendship with the cowherd boys.

It is essential, therefore, to describe the NIRŌDHA created by our Lord, in the calves and the Gopas, with a view to, also specify, the NIRŌDHA created in the mind of Nandagopa and other Gopas also. Now, firstly, a description is being done, about the games, played with several instrument/materials.

क्रचिद् वादयतो वेणून् क्षेपणैः क्षिपतः क्रचित्।

क्रचित् पादैः किङ्किणीभिः क्रचित् कृत्रिमगोवृषैः ॥२८॥

VERSE 28 Meaning: "Sometimes, they played the flute; sometimes they used the sling-shots; sometimes, they danced, with their legs adorned with dancing (brace-lets) anklets; and sometimes, they played with an artificial plaything, having earthen wheels, on both it's sides."

श्रीसुबोधिनी : उभयोरत्र निरोधो वक्तव्यः नन्दसहचरितानां निरोधनिरूपणाय. साधनैश्च क्रीडां प्रथमत आह.

प्रथमं क्वचित् वेणून् वादयतोर्वेणुर्बहुच्छिद्रवंशस्तेषामवान्तरभेदा बहव इति बहुवचनं, शिरोव्यापारा अनेनोपलक्षिताः. क्षेपणा रज्ज्वादिनिर्मिता मध्ये लोष्टादि स्थापयित्वा भ्रामयित्वा लोष्टादिकं दूरे क्षिपन्ति, तज्जातीया अपि बहुविधाः. एवमुभावपि क्षिपतो लोष्टादीनि दूरे प्रक्षिपतो मत्प्रक्षिप्तमेतावद्दूरे गच्छतीति ज्ञापनार्थम्. क्वचिदिति यत्रान्योपद्रवशङ्का न भवति. हस्तयोः क्रीडा निरूपिता. क्वचित् पादैः किङ्किणीभिः सहितैर्नृत्यतः क्षिपतो वा लोष्टादीनि. कदाचिद् मृदादिनिर्मिता ये गोवृषा उभयतश्चक्रयुक्ता तानारुह्य व्रजतः गोपाला वा कृत्रिमवृषा भवन्ति. तैः सह युद्धादिकं वा कुरुतः. तैर्वान्यान् क्षिपन्ति तमारोपयित्वा क्वचित् पातयन्ति ॥२८॥

SRI SUBODHINI: (1) Firstly, both of them played the flutes of various types and kinds (the word "flutes" is used in the plural way). Through this, our Lord's action through His head is specified. (2) To describe the "actions" taken by His hands, the two brothers, now, indulged in the game of using "sling-shots" aiming at distant objects, by circling them, and also by throwing, through this, large lumps of earth. After throwing it away, Shri Balarāma told to our Lord "see how much distance, my object has been sent/thrown away?" Now, our Lord also shot back, at His elder brother "Oh My dear elder brother! Please, do see, that, My object has gone much, much farther away than your's". Of course, both the brothers, ensured, that, they, played this game, in such a manner, that not one object fell on anyone and harmed them.

Sometimes, wearing dancing (bracelets) anklets (which makes noise when someone dances), they danced, with abandon. Sometimes, they made small mounds of earth fly away, through kicking them, through their feet; sometimes, they "rode" on the earthen "cows and bulls" and began to roam around; some other times, the cowherd

boys, themselves acted as cows and bulls and our Lord and Shri Balarama rode on them! At other times, they made each other fall on another! Sometimes, they got upon them and made them fall also! Thus, our Lord did His Divine Leelas, through His legs!

In the above verse, after describing the Four Divine Leelas done through the head, hands, legs and other "fighting" instruments/playthings, now, in the next verse, the exclusive Divine Leela of our Lord Shri Krishna, is being described.

वृषायमाणौ नर्दन्तौ युयुधाते परस्परम्।

अनुकृत्य रुतैर्जन्तूँश्चेरतुः प्राकृतौ यथा ॥२९॥

VERSE 29 Meaning: "When our Lord, acting as a bull, made an identical noise, then, the other cowherd boys also made the same noise. They also, fought with each other. Sometimes, they imitated the sound of the peacock and roamed around like very ordinary children."

श्रीसुबोधिनी : एवं शिरोबाहुपादयुद्धस्थानैश्चतुर्विधा लीला निरूपिता. सम्पूर्णं लीलामाह वृषायमाणविति.

स्वयमेव वृषरूपौ भवतः कृत्रिमप्रकारेण. तथैव च नर्दन्तौ शब्दं कुरुतः. परस्परमन्योन्यं च युयुधाते. कायवाङ्मनोलीलाः प्रदर्शिताः. युद्धं कायिकमपि मनोधर्मप्राधान्यात् मानसम्. एवं स्वतो लीलां निरूप्यानुकारेणापि स्वतो लीलामाहानुकृत्येति. जन्तून् मण्डूकादीन् मयूरादींश्चानुकृत्य तत्स्वरूपौ भूत्वा तैस्तैः सहानुकारेण तेषामपि भ्रममुत्पाद्य सर्वा एव लीलाः कृतवन्तौ. तत्र स्वैश्वर्यभावनया तथा कृतवन्ताविति शङ्कां वारयति प्राकृतौ यथेति. यथा प्राकृतौ लौकिकसाधनैरेव तत्तदनुकरणं कुरुतस्तथा भगवान् सर्वविधबालकानां मनोरञ्जनार्थं तेषां दोषदूरीकरणार्थं निरोधार्थं च तथालीलां कृतवान्. जीवास्तु द्विविधा इत्युभयोस्तथाकरणम् ॥२९॥

SRI SUBODHINI: Our Lord, made Himself and acted as though, He was an artificial bull and made, also,

noise and sounds, in the same way. They fought with each other also. Through these, our Lord's Divine Leelas, enacted through His body, words and mind, are described. He imitated the stress and strains, through His body, the various actions, involved, in a battle. He also made, through His mouth, sounds like a bull. He thus exhibited His Divine Leelas, through His mind also.

In the first part of this verse, three Divine Leelas of our Lord, done by Himself, are described and in the latter portion of this verse, our Lord's Divine Leelas, of following others or imitation done by Him, are described. Our Lord, imitated the forms of a frog, the peacock and other animals. He, then, joined them, and, began to make noise like them, in a clever and dexterous way of imitating these animals! - to the extent that, none, could, really, differentiate between our Lord's sounds and the sounds made, by these frogs and peacocks - that, which is the real one and, which is the artificial one? In this manner, our Lord, enacted countless Divine Leelas.

"Our Lord, had enacted all these Divine Leelas, with a view to manifest His opulence (AISHWARYA)". If anyone gets this wrong attitude or doubt, with a view to remove this doubt, in the verse, reference is made to "like natural children" (PRĀKRUTAU) - denoting that our Lord had enacted all these Divine Leelas, in a very natural human way - as young children will imitate the sounds of familiar animals! Our Lord had enacted all these Divine Leelas, with a view to remove, all types of "blemish" of the cowherd boys. These Divine Leelas, were intended, also, to entertain all the people of Vraja and to bless them with "NIRŌDHA". [Shri Gosāinji in his *TIPPANI* says: The Gopas had this "blemish" that, they considered our Lord as "supernatural" (ALOUKIK). It is not appropriate

to regard our Lord as "supernatural", when, He was enacting His Divine Leelas. Hence, with a view to remove, this "blemish", our Lord, enacted His Divine Leelas, like a human child, using all natural and worldly materials/ingredients - and showed to them that He was only a "human" being, like all of them! This was intended, only, with a view to remove, this "blemish" from their minds!]

There were two types of devotees, here, in Vraja, who were playing with our Lord when our Lord and Shri Balarama enacted these Divine Leelas. [In the YŌJANA, it is written, that one type of Devotees, in Vraja, regarded both our Lord and Shri Balarama, as same, and this type of devotees, are considered as "ordinary" although, very disciplined and wedded to the proper practice of their devotional duties. The other types of devotees, had one pointed Devotion (NISHTA) to our Lord Shri Krishna, only, and, hence, these devotees, are considered as "extraordinary" devotees.]

Thus, describing the Divine Leelas, enacted by our Lord, a description is given, in 6 verses, the killing of Vatsāsura (demon who came in the form of a calf), who represented, the "blemish" in these calves.

कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः।

वयस्यैः कृष्णबलयोर्जिघांसुर्दैत्य आगमत् ॥३०॥

VERSE 30 Meaning: "At one time, a demon came to Vraja accidentally, with a view to kill both our Lord Krishna and Shri Balarāma, who were engaged in looking after and grazing the calves, along with their cowherd friends, of the same age, on the banks of the Yamuna river."

श्रीसुबोधिनी : एवं भगवतो लीलामुक्त्वा पाल्यानां वत्सानां दोषरूपं वत्सासुरं मारितवानित्युपाख्यानमारभते कदाचिदिति षड्भिः.

यदा- वत्सानां निरोधो भगवता विचारितः स एव कालः. **यमुनातीरे वत्सांश्चारयतोस्तयोः सतोदैत्य आगमदिति सम्बन्धः**. प्राकृता एव हि सदोषांश्चारयन्ति, निरोधार्थं प्रवृत्तस्तु निर्दोषानेव पालयतीति ज्ञापनार्थं तेषां वत्सानां मिलितानां योयमासुरो भावः स एकीभूतो वत्सासुर इति तद्वधो निरूप्यते. **यमुनातीर** इतितेषां शुद्धत्वे जलं हेतुः, दैत्यागमने तु यमभगिनीत्वं हेतुरिति. **स्वकैर्वयस्यैः** सहेति. येऽन्तःस्थिता बालास्ते निष्कासिता अत एव भगवद्भावमापन्नास्ते हि सर्वथा समानवयसो भवन्ति. अतो भक्तकालक्रोडीकृताः सख्ययोग्या भवन्तीति **कृष्णबलयोश्चारयतोः सतोरिति पूर्वमिव सम्बन्धः**. **जिघांसुर्घातकः क्रूरो दैत्यः** पाल्यमानदोषारूपत्वादनामा **आगमत्** क्रीडास्थाने समागतः ॥३०॥

SRI SUBODHINI: The demon came at that time, when our Lord had decided to bless the calves, with "NIRŌDHA" (blessing them with His Pure and Total Devotion, by making them, forget, this universe, through, His Divine Leelas).

When, the two brothers, were, grazing the calves, on the banks of the Yamuna river, at this time, it is said, this demon came. Usually ordinary cowherds graze and look after the calves. How come our Lord, who had manifested to bless everyone with "NIRŌDHA", now decided, to look after and graze, the calves, who were, with "blemish"? Our Shri Mahāprabhuji, with a view to remove this doubt, says, that, the "unified attitude of demoniac nature" which was present in all the calves, came now, in the form of this demon Vatsasura. Our Lord, by killing this demon, Vatsāsura, removed, in the first instance, through this Divine Leela, all the "blemish" present in all the calves! Now, all the calves became pure and blemish-free!

A question may arise here. These calves were already pure, due to their drinking the waters of the Yamuna river. Why did the demon come here to Vraja? The reason was that the Yamuna river is the sister of Lord Yama (death). [As Yamuna river is the sister of Lord Yama and anyone, who takes refuge, in Yamuna river, will never undergo death, through, the hands of Lord Yama. Moreover, all his "blemish" are mitigated and this person, gets devotion to our Lord. On coming here, a person, attains this great boon. Hence they come here.]

Who were the cowherd boys, of the same age, with whom our Lord was playing? Our Shri Mahāprabhuji, clarifies this, by stating, that, these boys, of the same age, were the boys, whom the Lord, had, taken into Himself, from Pūtana, earlier (we should remember here, that, Pūtana, had killed countless children and our Lord, out of His compassion for these children, had taken all of them, into Himself, after killing Pūtana, with a view to redeem them, and later, make them His cowherd friends, so that He can enjoy playing games, with them, and also bless them, with His joy and bliss), when He drank her milk. Now, our Lord manifested them, outside and played with them. As these children, were, up to now, inside our Lord only, they had all attained our Lord's Bhāva or attitude, due to the Grace of our Lord. They had, all become, devotees of our Lord. As they were of the same age, like our Lord, they, were, indeed, very appropriate, for our Lord, to play with, as "friends". That is why, our Shri Mahāprabhuji says, that, in this verse, instead of using only the word "Friends", an additional word has been used viz. "His own" (SWAKAIHI) - to emphasize this point further. Why? Only those who, are deeply loved and established, in one's own heart, can be called as "one's own".

The use of the word "intend to kill" (JIGHĀMSU), used in this verse, denotes the cruel and the violent nature of this demon Vatsāsura. His name is not mentioned, specially, in this verse, as he symbolized the "collective blemish and sins" of all the calves, who were to be protected. He, now, came, to the place, where our Lord and others, were playing.

Our Lord spotted Vatsāsura immediately and got hold of him. This is described, in the next verse.

तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः।

दर्शयन् बलदेवाय शनैर्मुग्ध इवासदत् ॥३१॥

VERSE 31 Meaning: "Our Lord, now, showed this demon to Balarāma, when He saw him, in the disguised form of a calf, mixing with the group of calves. Our Lord, then, as though He was not in the know of this, very slowly, came near to him and caught hold of him."

तस्य ग्रहणमाह तं वत्सरूपिणमिति.

स प्रसिद्धो दोषात्मा, वत्सस्येव रूपमस्यास्तीति वत्सरूपी. तादृशोपि यदि पृथक् तिष्ठेत् तदा केनचिद् ज्ञायेतापि, परं वत्सयूथगते वत्ससमूहे वत्ससमानाकृतिरूपो भूत्वा प्रविष्टः. मारणं तु तेषामुद्धारार्थं यतोयं सर्वदुःखहर्ता. बलभद्रादेरप्यन्यधर्मसम्बन्धाद् वाच्यतानिराकरणाय बलदेवाय प्रदर्शितवानयमसुरो वत्स इति. प्रदर्शितत्वादेव दैत्यस्वरूपमाविश्चकार. नो चेदवाच्यतां वा सम्पादयेत्. तथाभावे बलभद्रेणाङ्गीकृते शनैर्यथा भगवत्कृत्या दैत्यत्वोद्बोधो न भवति तथा मुग्ध इवाजानत्रिव वत्सान्तरं गृह्णन् क्रीडार्थमयमपि गृहीतः तदाह मुग्ध इवासददिति, अवसादं प्रापितवानित्यर्थः. ग्रहणमात्रेणैव निष्पीडित एवावसन्नो जातो विशीर्णो वा गतिसाम्याद् धृतो वा. सम्यग्रहणपर्यन्तमज्ञानाय मुग्धभावः ॥३१॥

SRI SUBODHINI: This demon, who represented the "blemish" of all the calves, had, taken the form of a calf,

and had got mixed up, with a large group of calves. [YŌJANA: In the Krishnōpanishad, it is specified, that, persons, with the blemish of "attachment to wealth" (LŌBHA), take birth as demons. Hence, this, demon, is full of "blemish".]

If this demon was standing apart or separately, anyone, could have identified him. But, as he had taken the form of a calf, and had also got mixed with all the other calves, it was difficult to spot him. But, it was necessary, for our Lord, to kill him, so that, this demon can be redeemed, as our Lord removes the pain and sorrow of everyone.

Our Lord, now, showed to Balarāma, that, this calf, was indeed, a demon. [YŌJANA: Shri Balarāma, as he represented the Vedās, it is said, that, the Lord showed this demon to him, with a view to take his permission to kill him.] If our Lord, had, just killed him, without showing the demon, to Balarāma, then, our Lord would have been criticized that, even the Lord, was not able to spot this camouflaged demon and He just killed, an innocent calf without any rhyme or reason! To avoid this criticism and misunderstanding, our Lord, at first, showed this demon to Balarāma. Did Balarāma understand or identify that this calf was, indeed a demon in the first instance? Replying to this doubt, it is said, that, at this present time, Balarāma was under the influence of "worldly and natural" behaviour, and , hence, He also could not spot the demon in the first instance i.e. till the Lord, showed him. When our Lord told Balarāma, about the advent of this demon, into their midst and also showed him, Balarāma, got back into him, the Satwa attitude, blessed by our Lord, and due to this, the demon, showed his real form. If our Lord had not showed the demon, in

this way to Balarāma, the demon would have disappeared, immediately. When our Lord showed this demon, then, Balarāma understood that, the calf was indeed a demon.

Our Lord, went, very slowly, with a view to catch him, so that the demon will not get alerted, that the Lord, was coming, behind him, to catch him only. Moreover, if he understands, our Lord's move, then, he would have manifested his, demoniac nature, then and there! Our Lord, therefore, went behind him, very slowly and in an innocent manner. He at first, caught hold of another calf, with a view to play with it, so that, the demon, will feel that, after all, our Lord, was not "after" him!

On being caught, this demon became very tired and without any strength. Our Lord caught hold of him, in the same manner and way, and with the same speed or force, as He had caught the other calves, with whom He had played earlier. This innocent "manner" of our Lord, kept, this demon, in an attitude of "non-alarm and non-alertness" (i.e. carefree - noting that there is no danger for him) till, our Lord was able to catch hold of him, fully.

After catching him, our Lord killed him. This is described in the next verse.

गृहीत्वापरपादाभ्यां सह लाङ्गूलमच्युतः।

भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम् ॥३२॥

VERSE 32 Meaning: "Our Lord, catching this calf, with both of it's hind legs, along with it's tail, revolved the calf, in such a way, that the calf died and the Lord flung it's dead body on to a group of palm trees."

श्रीसुबोधिनी : ततो गृहीत्वा मारितवानित्याह गृहीत्विति.

महाबलत्वेन पुच्छभ्रामणादिनापराधकरणाभावाय लाङ्गूलेन सहापर-

पादाभ्यामपरपादौ गृहीत्वा. स्वस्य मारणादिशङ्का तु नास्त्येव, यतोयमच्युतः.
कपित्थाग्रे भ्रामयित्वा कपित्थफलपातनार्थं प्राहिणोत्, एका क्रिया
भगवतोऽनेकक्रियां सम्पादयतीति. कपित्थपातनार्थं वृक्षोपरि पातनमुक्त्यर्थं
च. न प्राणापगमो भगवद्भुक्तसम्बन्धे नापि भूमौ नापि वृक्षेऽन्तरिक्ष एव
प्राणापगमः. अत एव गतजीवितमन्तरिक्ष एव गतप्राणं प्राहिणोत् ॥३२॥

SRI SUBODHINI: This demon was very strong. Hence, if the Lord, had, only caught hold of it's tail only, then, he would have committed the "sin" of attacking our Lord, with his legs. With a view that he should not commit this "sin" on our Lord, our Lord, out of His compassion for him, caught hold of his legs also, along with his tail. Our Lord, never had the feeling that "this demon will kill Me" - as our Lord is "ACHYUTA" (immortal - He, who, has no decline). Our Lord, had flung this calf, on to the palm trees, so that, the fruits of this tree may fall on the ground!

Our Lord's one "action" fulfills many "actions" and leads to several results. He wanted the fruits of the palm tree to fall down. He also desired that this demon should not be blessed with "liberation". The demon had lost his life in the sky only (when our Lord has revolved him, before smashing him, on to the palm tree). This "death in the sky" was due to the "touch" of our Lord and only his dead body was flung by our Lord, on to the palm tree.

When our Lord had revolved this calf and had also flung it on to the palm tree, the cowherd boys did not see all these events at all! They saw this, only when they got the fruits of the palm tree and also saw the dead body of this demon. This is described, in the next verse.

स कपित्थैर्महाकायः पात्यमानैः पपात ह।

तं वीक्ष्य विस्मिता बालाः शशंसुः साधुसाध्विति ॥३३॥

VERSE 33 Meaning: "The demon of huge dimension (big body) fell, along with the fruits of the palm tree. On seeing both of these, the surprised cowherd boys began to praise our Lord, by saying "very good, very good"."

श्रीसुबोधिनी : बालकैस्तु भ्रामणे प्रहरणे च तच्छरीरं न दृष्टमेव, पश्चात् सफलं दृष्टमित्याह स कपित्थैरिति.

कपित्थैः फलैः सह तेनैव पात्यमानैः स महाकायः पपात ह. बालैर्ज्ञातं स्थूलं कपित्थफलं शाखा वा पततीति तस्य पातः स्थूलता चात्याश्चर्यमिति हेत्याह. पतितं तं वीक्ष्य बालाश्च विस्मिता जाताः- कुतोऽयं दैत्यः कथं पतित इति. भगवत्पातितं ज्ञात्वा साधुसाध्विति शशंसुः. ज्ञानं धारणं प्रक्षेपो मारणं चेति प्रत्येकं प्रशंसेति ज्ञापयितुं वीप्साश्चर्यभावज्ञापकं वा. अनेन लोकेऽवाच्यता परिहृता ॥३३॥

SRI SUBODHINI: The demon, of a huge body, fell down, along with the fruits of the palm tree. The word used, in this verse "Oh! (HA) denotes that, usually the fruits of the palm tree fall by themselves or along with its branches. But now, they saw, the falling huge body of the demon also, along with the fruits. This made them get utterly surprised. They asked "wherefrom such a huge demon has come and how did he fall from the sky?

On further thinking, these cowherd boys realized that it was our Lord, who had made him fall. Hence, overjoyed, they all began to praise our Lord, with the words "very good, very good". They now praised each of the actions of our Lord viz. our Lord identifying the demon, catching him, flinging him and killing him. That is why, they, said the words "very good, very good" two times! Moreover, these words of complimentary nature, were uttered, by the cowherd boys, with a view to express their utter "surprise" also. Through these words of "admira-

tion" and approbation (approval) it is also specified, that, none blamed our Lord, for killing a calf. If fact, this "killing" increased the "Fame" (YASH) of our Lord.

That, there was no "blame" attached, to this killing of this "calf" in this world, by our Lord, is proved, by the admiration given to this act, by the celestial beings (DEVATA). This is described in the next verse.

देवाश्च परिसन्तुष्टा बभूवुः. पुष्पवर्षिणः।

वत्सासुरं हतं श्रुत्वा व्रजे गोप्यश्च विस्मिताः ॥३४॥

VERSE 34 Meaning: "The celestial beings became very happy and began to rain the flowers on our Lord and the entire Vraja. On hearing the death of Vatsāsura, the Gopis of Vraja got astonished."

श्रीसुबोधिनी : लोकान्तरेप्यवाच्यपरिहाराय देवानामभिनन्दनमाह देवाश्चेति.

देवाश्च साधुसाध्विति शशंसुः परिसन्तुष्टाः परितः सन्तुष्टाश्च जाताः दैत्यवधाद् वत्सेषु देवानां दैत्यानां च भोगः, इदानीं देवानामेवेति परितस्तोषः. पुष्पवर्षिणश्च बभूवुः, तेषां वाङ्मनःकायव्यापारा निरूपिताः. अर्धमत्र पतितं, वत्सासुरं हतं श्रुत्वा व्रजे गोप्यश्च विस्मिता इत्येवमर्थम् ॥३४॥

SRI SUBODHINI: The celestial beings (DĒVA) complimented our Lord's action, by, uttering the words "very good, very good" and began to praise our Lord. They became very happy, in every way, as both the celestial gods and the demons, had the right to enjoy and rule over the calves. Now, that, the demon has been killed, the celestial gods, will have the exclusive enjoyment of the calves. Hence, they became very happy, at the tide of events, and began to shower flowers from the heavens and it appeared as though, that, the celestial gods, were "speaking congratulatory words" through this action! Thus

the celestial gods, also, expressed their happiness, through their minds and praised through their words and showered flowers, through their hands.

Our Shri Mahāprabhuji has written his commentary, on the first part of this verse. He has also written, that the latter part of this verse, was not seen by him, in the original Sri Bhāgavatam. Hence, he has given only the literal meaning of this verse, as given above.

"This Vatsāsura has died. But if some other demon comes now, how will we, go again, to graze and look after the cows?" This type of fear, neither the Gopas nor our Lord, got now. Hence they began to look after and graze the calves and this is described, in the next verse.

तौ वत्सपालकौ भूत्वा सर्वलोकैकपालकौ।

सप्रातराशौ गोवत्सांश्चारयन्तौ विचेरतुः ॥३५॥

VERSE 35 Meaning: "The two brothers, who are the only Principal Protectors and Rulers of this entire universe (i.e. all the worlds), now became, the "protector of the calves"! In the early hours of the morning, after having their breakfast, they began to look after and graze the cows, roaming everywhere in Vraja."

श्रीसुबोधिनी : एवं वत्सासुरे हते पुनर्वत्सान्तरशङ्कया वत्सचारणं बाला भगवान् वा न कृतवन्त इत्याशङ्कपरिहार्यमाह वत्सपालकौ भूत्वेति.

सर्वलोकैकपालकावपि वत्सपालकौ भूत्वा विचेरतुरिति सम्बन्धः. कदाचिन्न वत्सचारणं किन्तु तद्वृत्तिमानिव निरन्तरं पालयति, अतो वत्सपालका इत्येव लोके प्रसिद्धिः, सर्वलोकैकपालकाविति च. एकपदमप्राधान्यपालक-व्यावृत्त्यर्थम्. भूत्वेति मध्ये निवेश उभयप्रसिद्धिख्यापकः. वेदाल्लोकप्रसिद्धि-र्दुर्बलेति वत्सपालकत्वं नोक्तं भविष्यतीत्याशङ्क्य प्रथमं निर्दिष्टम्. सन्ध्यापर्यन्तं वत्सचारणं कर्तव्यम्, अतो वत्सानां स्तनपानसमय एव प्रातरशनं कृत्वा सप्रातराशौ गवां वत्सान् धर्मोपयोगिनश्चारयन्तौ स्वयमपि विचेरतुः ॥३५॥

SRI SUBODHINI: Although, the two brothers were the "exclusive" (only) Protectors of all the worlds, even then, they now roamed here and there, in Vraja, looking after and grazing the cows. Sometimes, they did not tend to the calves, but, like the Gopas, who looked after the cows, they also did the job of looking after the cows, continuously. Our Lord, now got fame as a "protector of calves" (VATSAPĀLA). Although our Lord always enjoyed the status of the "Protector of the worlds" (LOKAPĀLA). Through this verse, it is mentioned that our Lord is the principal protector of this universe. By using the word "having become" (BHOOTWA), between the words "Protector of calves" and "the only Protector of this universe", it is specifically mentioned, that, our Lord is already famous by having these two "Names". The "fame" conferred, by the Holy Vedās is more strong and valuable, than, the fame got, in this world. In this verse, the name "Protector of calves" has been given, in the first instance, only with the view that, if, by any chance, our Lord's name as "Protector of calves" is not yet, famous, then, by giving it the "First mention", this name can be popularized!

In the early morning, along with the calves (when the calves had their milk from their mother cow), our Lord, after having His morning food, came to the forest, to look after them. He took the morning food, because, He looked after and grazed the calves up to the evening. The calves are very useful in the performance of one's "Dharmik" and religious duties. Hence, our Lord, grazing the cows, remained in the grazing lands of Vraja, up to the evening "sandhya" time!

In this manner, after removing the "blemish" of the calves, now, with a view to remove the "blemish" of the

Gopas, our Lord, killed the demon, Bakāsura, who symbolized, the evil quality of "haughtiness" (DHAMBHA). This is described, in the next 9 verses.

स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा।

गत्वा जलाशयाभ्यासं पाययित्वा पपुर्जलम् ॥३६॥

VERSE 36 Meaning: "One day, all the cowherd boys, after gathering together, each of their own group of calves, with a view to make them drink water, brought them near to the river. They also drank water, after the calves had their fill."

यमुनाजलपानेन दोषः सर्वो विनिर्गतः।

एकीभूतो बकः प्रोक्तो जलपानात् स दृश्यते ॥ (१)॥

KĀRIKA 1 Meaning: "By drinking the water of the Holy river Yamuna, all the "blemish" of the Gopas, got out and manifested itself as the demon Bakāsura. Through, this drinking of Yamuna water, this demon came to be seen."

अतः पानं दर्शनं च तेनोपद्रव एव च।

ततः सर्वापराधश्च तद्वधोपाय एव च ॥ (२)॥

तद्वधश्च स्तुतिर्देवैर्गोपानां तोष एव च।

तथैव गोकुलस्थानां नव प्राणा हि शोधिताः ॥ (३)॥

KĀRIKĀS 2 and 3 Meaning: "Our Lord, purified the nine vital (Prana) airs, through the enactment of this Divine Leela viz. (1) Drinking Yamuna water. (2) Seeing. (3) The difficulties created. (4) The guilt to everyone. (5) Ways and means of killing. (6) Asura's death. (7) The praise. (8) Happiness and satisfaction and (9) The happiness of the people of Vraja.

Commentary: In the first Kārika, the Gopas made the calves, drink water and then, they, also consumed the

waters of Yamuna river. Through this drinking of Yamuna waters, the "blemish" which was inside the Gopas, now got out, by being removed from their bodies. They all became now, without any "blemish". All these "blemish and sins", now took the form of Bakāsura (a demon, who came to Vraja, in the form of a huge crane). The Gopas saw the crane, and, immediately understood and realized that "this crane is the embodiment of our blemish only". They were, thus, enabled to realize this, as the drinking of the waters of Yamuna river, gave them, the capacity to see this truth.

In the 2nd and the 3rd Kārikas, all the Divine Leelas, described from verses 36 to 44 are referred to, in a summarized way. (1) The 36th verse described the drinking of the waters of the Yamuna river. (2) In the 37th verse, the Gopas, understood (and saw) that, the crane was, indeed, the embodiment of their own "blemish" only. (3) 38th verse, the difficulties caused by the crane are described. (4) 39th verse describes the "guilt" of Bakāsura in respect of everyone. (5) 40th verse explains the plan to kill Bakāsura. (6) The 41st verse describes the killing of Bakāsura. (7) The 42nd verse, describes the praise (STUTI) done by the celestial beings. (8) 43rd verse, describes the happiness of Gopas and (9) The 44th verse describes the happiness of all the persons, in Vraja. Through these nine Divine Leelas of our Lord, the nine vital (Prāna) airs of the people of Vraja, were purified.

श्रीसुबोधिनी : एवं वत्सानां दोषं परिहृत्य पालानामपि दोषं परिहर्तुं दम्भात्मकं बकं मारितवानित्युपाख्यानमारभते स्वं स्वमिति नवभिः—

प्रथमं बकदर्शनार्थं यमुनायां चारितान् वत्सान् जलं पाययित्वा स्वयमपि जलं पीतवन्तं इत्याह स्वं स्वमिति. वत्सकुलं वत्ससमूहं; सर्वेषामेव बहवो वत्सा इति सर्वेषां गमनम्, अन्यथा सर्वेषां दर्शनं न स्यात्. तुल्योऽयं बकः सर्वेषामिति सर्वेषां समानक्रिया. एकदेति यदा बालका दोषात् मोचनीया

इति भगवदिच्छा तदा. जलसमीपं गत्वा वत्सकुलं जलं पाययित्वा स्वयं
जलं पपुः ॥३६॥

SRI SUBODHINI: To enable the Gopas to see the crane, our Lord took all of them to the banks of the Yamuna river and made the calves drink the water, to their full and our Lord, along with the Gopas, also, drank this water. Our Shri Mahāprabhuji explaining the meaning of the word "the family of calves" (VATSAKULAM), says, that, each of the Gopas had many calves and hence, all the Gopas also went to drink this water. If everyone had not gone there, all of them, would not have seen the crane. Only those, who went with our Lord, would have seen the crane. This crane was being seen as "same" by everyone and vice versa. Hence, it was essential, that everybody's action, should also be of the same nature. Hence, everyone from Vraja, drank the waters of Yamuna river.

Then, when our Lord decided to remove the "blemish" of these cowherd boys, He, along with all others (as inspired by our Lord) went near the Yamuna river, made the calves drink it's water, and the Gopas and the Lord Himself, drank the waters of Yamuna river.

The calves were given the opportunity, to drink this water, and after this our Lord also drank the same water. Immediately, then, they saw the embodiment of their own "blemish" viz. the crane (Bakāsura). This is described, in the next verse.

ते तत्र ददृशुर्बाल महासत्त्वमवस्थितम्।

तत्रसुर्वज्रनिर्भिन्नं गिरेः शृङ्गमिव च्युतम् ॥३७॥

VERSE 37 Meaning: "The cowherd boys saw, a huge animal, which looked like a peak, which had fallen down from a mountain, sitting there and on seeing this animal, they all got afraid."

श्रीसुबोधिनी : ततो दोषात्मकं बकं दृष्टवन्त इत्याह ते तत्रेति.

ते सर्व एव तत्र जलनिकटे बाला भीरवो महासत्त्वं भयानकमवस्थितं निकटे मारकत्वेन स्थितं प्रथमतो ददृशुः पश्चात् तत्रसुः. तथापि भगवत्कृपया ते तं हतमेव ज्ञातवन्तः, अन्यथा महाभयेन प्राणवियोगो भवेत्. तदाह वज्रेण निर्भिन्नस्य गिरेः शृङ्गं च्युतमिव तं ददृशुः. कंसो हि जगदुपद्रवकर्ता भगवता वज्रेण हत एव, तस्यायं शृङ्गस्थानीयः, सोप्यत्र च्युतः. नास्य व्याघ्रुत्थगमननशङ्केत्यतः क्रीडार्थमेव विनियोगो न तु पीडार्थं, केवलं बालानां दर्शनमात्रेणैव भयमिति ॥३७॥

SRI SUBODHINI: They all saw, a very fearsome animal, which was ready to pounce and kill. They got very much afraid on seeing this animal, as they were, all small cowherd boys. Although, they got fear, they also concluded, due to our Lord's Grace, that, "this huge animal is as good as dead". If they were not blessed by our Lord, to have got this feeling, then, through great fear, they would have, all died, then and there! That is why, it is mentioned in this verse, that, all of them, saw this "huge animal" like a peak, which had got uprooted from a mountain, in Vraja. In other words they thought that this huge animal is as good as dead!

Our Lord, had already killed Kamsa, who was giving trouble to Vraja, from Vraja itself (i.e. through the "celestial words" our Lord had already killed Kamsa - PRAKĀSH). This demon, who was sent by Kamsa, was in the form of a bird, and He had come to Vraja. It was possible that, being a bird, he may run away, from here. But, it was not necessary, to have this doubt, that he will go away from here, as he had come, not to give trouble, but to play his games only. The Gopas, being small boys, on seeing it, got very much afraid. Our Lord had made, all the cowherd boys, to forget this entire universe; in

other words, they became "blemish-free" (NIRDŌSHA). This "blemish" of the cowherd boys, now came embodied as Bakāsura and began to give trouble to our Lord. This is explained in the next verse.

स वै बको नाम महानसुरो बकरूपधृत्।

आगत्य तरसा कृष्णं तीक्ष्णतुण्डोग्रसद् बली ॥३८॥

VERSE 38 Meaning: "It was the demon Bakāsura, who was a most dangerous demon, who had now come, having taken, the form of a huge crane. He had very sharp beak and was also very strong. He came fast and swallowed our Lord very quickly."

श्रीसुबोधिनी : ते सर्वे बाला भगवता निष्प्रपञ्चीकृता इति तेषां दोषोयं भगवन्तमपकृतवानित्याह स वै बक इति.

नामप्रसिद्धयैव तस्य दोषः स्पष्टः. महानसुर इति वत्सापेक्षयापि महान्, भगवदीयानां दोषत्वात्. बकरूपमेव च बिभर्ति, तस्योपास्या देवता सैवेति स्वरूपतः प्रसिद्धा च. देवानुग्रहाच्च महान्. अत एव तरसा शीघ्रमागत्य कृष्णं सदानन्दं लोभानृतरूपौ तुण्डौ यस्य तादृशो बली क्रियाशक्तिप्रधानो ग्रासं कृतवान्. आनन्दो हि लोभेन सत् चानृतेन ग्रस्यत एव, "तं यथायथोपासत" इति श्रुतेः. भगवतैव भगवान् वशीकृतः, गोपानां भगवत्प्रेमज्ञापनार्थमेव तथा कृत इति ॥३८॥

SRI SUBODHINI: The name "Baka" itself, signifies, the sinful nature of this demon. This demon was a "great demon" - the word "great" (MAHĀN) here, means, that, he was more cruel and demoniac than Vatsāsura. Vatsāsura, symbolized, only, the blemish of the calves, but this demon, symbolized the "blemish" of the Gopas, who were devotees of our Lord and who, belonged to Him. Due to this reason only, this demon, had now taken the form of a crane. The worshipping deity of this demon was also the Māyadēvi, with the form of a crane. This demon was

"great" due to the blessings of this Devi or Goddess. Hence, he had two beaks (upper and lower), which symbolized "attachment to wealth" (LÖBHA) and "UN-TRUTH" (ANRITHAM). He was also, full of the power of action. (i.e dynamic)

This Bakāsura came very quickly and swallowed our Lord, who was of the "nature of everlasting Bliss". When one is fully attached to wealth (LÖBHA), then one loses one's joy and happiness; attachment to "untruth" (ANRITHAM) removes one's adherence to truth (SATYAM).

When one worships our Lord, with a particular attitude, then the Lord, also, responds to this soul, in the same manner, and comes under the control of the devotee. The purport of this is that, for the purpose of enacting His Divine Leela, our Lord, comes under the control of His own Swaroopa or Divine self only. Hence, our Lord enacted this Divine Leela, with a view to make the Gopas realize the value of the loving attachment to our Lord and to love Him, above everything else.

After this, through the following verse, the "Prēma" or "Love" which, the Gopas had, nurtured for our Lord, has been described.

कृष्णं महाबकग्रस्तं दृष्ट्वा रामादयोर्भकाः।

बभूवुरिन्द्रियाणीव विना प्राणैर्विचेतसः ॥३९॥

VERSE 39 Meaning: "Balarāma and all the cowherd boys, on seeing our Lord Shri Krishna being swallowed by this cruel and great Bakāsura, became unconscious as though the vital air (Prāna) had left all their senses."

श्रीसुबोधिनी : ततस्तेषां प्रेमाणमाह कृष्णमिति.

महाबक उपास्यतेन कवलीकृतं दृष्ट्वा रामादयोपि विचेतसो जाताः,

तत्प्राणत्वात् तेषां क्रियायां ज्ञाने वा सर्वथा सामर्थ्यं गतमिति ज्ञापनार्थं
दृष्टान्तमाह विना प्राणैरिन्द्रियाणीवेति. एकस्तु न लोके दृष्टान्त इति ज्ञापयितुं
प्राणैरिति बहुवचनम् ॥३९॥

SRI SUBODHINI: Balarāma and all others became unconscious on seeing our Lord, being, swallowed by Bakāsura. Our Lord Krishna was, indeed, their very life. When our Lord was swallowed, Balarāma and others, lost their powers of knowledge and action. How did these vital forces go away? An example is given, in this verse, to explain the actual situation, in which Balarāma and others were seen. They were like the "senses", which had lost their powers of cognition and action, after the vital air (Prāna) has left one's body." The word used here is "vital airs" - given in the plural sense as "Prāna" is never used, in a singular sense, as an example.

On being swallowed, our Lord stayed in the neck of this demon (the seat of Goddess Saraswati). He did not remain, in between, the beaks of this crane. Why? The beaks of the crane, symbolized "LŌBHA" or "attachment to wealth" and "untruth". *Through these Divine Leelas, our Lord wanted to make everyone realize that, wherever there is LŌBHA and untruth, there, the Lord does not appear; as He is averse to these two evil propensities. Our Lord, does not stay there at all. "I stay only in that place, where the conduct and life is led as per the injunction of the Vedas."* Hence, our Lord, went in further, into the mouth of this demon, and stayed, in the "neck" which is the Holy place, where Goddess Saraswati stays.

Now the Lord began to burn the demon, with His presence, in his neck. In other words, this crane, was neither able to swallow our Lord fully, nor was it able to

spit Him out! The "burning" sensation, which one experiences, through chilly and other substances, are tolerable, but this "burning" experienced by the crane, was absolutely "intolerable" - as it was like being burnt in a fire - Hence, with great difficulty, the crane brought out our Lord, from his mouth. This is described, in the next verse.

तं तालुमूलं प्रदहन्तमग्निवद् गोपालसूनुं पितरं जगद्गुरोः।
चच्छर्दं सद्योतिरुषाक्षतं बकस्तुण्डेन हन्तुं पुनरभ्यपद्यत॥४०॥

VERSE 40 Meaning: "The crane now brought out our Lord who is the son of Nandagopa, who was burning his neck like a bonfire and who is the father of Lord Brahma. On seeing our Lord, without any harm or injury, the crane, in great anger, came near to our Lord once again, very fast, to kill Him, with his beak."

श्रीसुबोधिनी : लोभानृताभ्यामेव सदानन्दतिरोभाव इति तुण्डदेशादधोगतः सरस्वतीस्थाने वेदानां प्रामाण्यार्थं तालुमूलं ज्वालितवान्. तीक्ष्णद्रव्याणामपि मरिचादीनां दाहकत्वमस्तीति तद्व्यावृत्त्यर्थमग्निवद् ज्वालनमुक्तम्. तथा दहन्तं त्यक्तवानित्याह तमिति.

तालुमूलं कण्ठस्थानम्. प्रकर्षो गिलसामर्थ्यसम्पादकः. नन्वपहतपाप्मा कथं तालुमूलसम्बद्धो जात इत्याह गोपालसूनुमिति, तथाभावं सम्पादयन्नेतदपि कृतवानित्यर्थः. ननूभयमपि किमिति प्रदर्शितवानित्याशङ्क्याह पितरं जगद्गुरोरिति- ब्रह्मणोपि पिता. स हि सर्वानुपदिशति "तत्त्वमसी"ति, तत्रासम्भावनया न कोपि तथात्वं मन्यते. तस्यैतन्निदर्शनार्थं भगवता कृतम्. अनेनैव महत्त्वमपि सूचितं, कथं मारयिष्यतीति शङ्का च परिहृता. किञ्च साधारणोपि ब्राह्मणो गरुडेन भक्ष्यमाणो गरुडस्यापि तालुं ददाह, किं पुनर्ब्रह्मणोपि पिता परब्रह्म? अतश्चच्छर्दं बहिर्निष्कासितवान्, अन्यथा ज्वालित एव स्यात्. यदि तावदेव कृत्वा गच्छेत् तदा जीवेद् वा; पुनरिति. रुषा केनाप्यंशेनाक्षतं भगवन्तं तुण्डेन सम्पुटितेन पीडयितुमभ्यपद्यत. अतिरोषाद् देवता तिरोहिता ॥४०॥

SRI SUBODHINI: The root and basis of the face is the neck. In the verse, the word "burning" has been added with the preposition "Pra" (qualified - "specially" burning) which denotes that, the crane was getting "burnt" in such a manner, that, it was not able to fully swallow our Lord. Our Lord is "sinless" and He should not have any relationship with the neck. How did this happen? To remove this doubt, in the verse, the words "son of Nandagopa - Gopāla" have been used, to denote, that our Lord, was so gracious, that, with a view to emphasize that He was, indeed, the son of Nandagopa, our Lord, showed His relationship with the neck of this demon! (i.e. He showed He was a human child only).

How did the Lord show, his "sinless" nature and "relationship with the neck" at the same time? Removing this doubt, it is said, in this verse, that our Lord is "the father of Lord Brahma". Our Lord has been called as the "son of Nandagopa" and "the father of Lord Brahma" at the same time! Our Lord gives advice to everyone and tells them, the highest spiritual Truth of "that thou art" (TAT TWAM ASI). As these words cannot materialize or fructify at any time, people do not respect these words or advice, treating them "as impossible to happen". With a view to make everyone, understand and realize the truth of these words "that thou art" our Lord, did, both of these things together, at the same time. [YŌJANA: In this "that thou are" dictum, the "non-division" (ABHĒDA) between the individual soul and our Lord, is explained. Although, to tell that the petty soul is one, with the glorious and omniscient Lord, seems to be absolutely bordering on the "impossible" nature, (and hence, this is not respected or approved by this world) our Lord, with a view to remove this doubt, manifested Himself as Nandagopa's son also, whilst remaining as the father of Lord Brahma - both at

the same time! thus the Lord showed the 'opposite Dharma' which He usually employs to show to this disbelieving world, that it is He, who has become everything and everything is He only. Hence the individual soul is also Brahman).

[Shri Gosāinji in his TIPPANI, says that, the son of Nandagopa viz. our Lord, being the father of Lord Brahma is Para Brahman only. In the same way, although related to primordial nature (Prakruti), the individual soul or Jiva, is also Divine and imperishable. To teach this supreme truth, this Divine Leela, was enacted.]

Through this Leela, our Lord's greatness and glory are re-emphasized. Our Lord also, through this, removed the doubt of these cowherd boys, as to how our Lord, will, now kill this great demon? In fact, when an ordinary Brāhmin can burn the throat of the Garuda bird, when he is swallowed by the bird, what is there to be surprised, when the Lord of the universe and the father of Lord Brahma was able to burn a mere demon? Now, the demon put out our Lord, because his throat got burnt. If he had not put out our Lord, he would have got fully burnt. He could have gone away, after putting our Lord out, and through this action, he could have escaped a certain death! But, the crane now got very angry and saw, our Lord, whom he had put out, had no injury or harm. Hence, he decided to give more pain to our Lord. He now, joined his two parts of his very sharp beak and came near to our Lord, very swiftly. Because of this "extreme anger" our Mahāprabhuji says, that, the "presiding deity" of this demon, came out of him, and now this demon became alone without, any protection from his own deity.

On the "withdrawal" of the presiding deity of Bakāsura,

he came near to our Lord, with a view to kill Him - but our Lord killed him, from a distance itself. This is described in the next verse.

तमापतन्तं स निगृह्य तुण्डयोर्दोर्भ्यां बकं कंससखं सतां गतिः।
पश्यत्सु बालेषु ददार लीलया मुदावहो वीरणवद् दिवौकसाम्॥४१॥

VERSE 41 Meaning: "Our Lord Shri Krishna, who is the loving refuge of all Mahātmās and who blessed all the celestial beings with His Bliss (ĀNANDA) caught hold of the crane's two beaks, as it advanced towards the Lord, - the crane, who was Bakāsura, the friend of Kamsa, in disguise - and tore them apart, from top to bottom, and the cowherd boys saw this feat, in utter amazement."

श्रीसुबोधिनी : स्वसामर्थ्येन चेत् मारयितुं प्रवृत्तस्तदा दूरादेव भगवान् मारितवानित्याह तमापतन्तमिति.

तं बकमासमन्तात् पतन्तं स कृष्णो दुःखदूरीकर्ता निगृह्य धृत्वा निग्रहं कृत्वा तुण्डद्वयं पृथग् धृत्वा ददार विपाटितवान्. ननु मारणे को हेतुः? तत्राह कंससखमिति, अन्यथा कंसो न मारितः स्यादिति. कंसोपि किमिति मारणीय इति चेत् तत्राह सतां गतिरिति, सतां स एव रक्षकः, अन्यथा सद्रक्षा न स्यादिति. बालानामेव दोष इति पश्यत्सु बालेषु ददार. केचित् पुनर्बकहन्ता बकादनिर्गतो न भवतीति महादेवादिवरसत्यकरणार्थं तुण्डं प्रविष्ट इत्याहुः, तत् सत्यं चेत् कल्पान्तराभिप्रायम्. तस्य विदारणे हस्तयोः प्रयासमाशङ्क्याह लीलयेति. ननूपासकवध उपास्यदेवानां दुःखं स्यादित्याशङ्क्याह दिवौकसां मुदावह इति. देवानां तेन सन्तोष एवात एव समागतानां दिवौकसां स्वर्गेऽत्युत्तमे स्थितियुक्तानां तच्छकलद्वयमधोमुखतया स्थापितमतिकोमलमासनमिव जातमित्याह वीरणवदिति. वीरणं तृणविशेषस्तेनासनं निर्मीयते, अतस्तद्वधे देवानां हितमेवलोभानृताभ्यां सह दम्भे गते भूमौ देवा हविर्भाजो भवन्तीति ॥४१॥

SRI SUBODHINI: Our Lord, who removes the

sorrow and pain of everyone, now, caught hold of this crane, which was coming to Him, very swiftly, He then caught hold of it's two beaks (upper and lower) with His two hands and tore them apart. What was the reason for killing this crane? Removing this doubt, it is specified, in the verse, that he was "the friend of Kamsa". The Lord, decided, that, without killing this demon Bakāsura, Kamsa cannot be killed. Now, one may ask as to why Kamsa, himself, had to be killed? What was the purpose or aim of killing Kamsa? To remove this doubt, in this verse, the words "refuge of Mahātmās" (SATĀM GATIHI) have been used, which denotes, that, our Lord Shri Krishna is the only protector of Mahātmās and persons of virtue and devotion. If our Lord, had not killed Kamsa, then, these holy Mahātmās would not have been protected at all. As, this demon Bakāsura symbolized the "blemish" of all the cowherd boys, our Lord killed this demon, in the presence of these boys, so that, they can, witness this event.

Some persons have said, that Lord Siva had given a boon to Bakāsura, that, a person who can come out of his mouth, after being swallowed can only kill him (Bakāsura) who is capable of coming out of your mouth! Hence, our Lord went into the mouth of Bakasura. If our Lord, had killed this demon, while staying at the neck of this demon (which He was, anyway, capable of), then, the words of Lord Siva, would not have been fulfilled at all. Hence our Lord did, what was told by Lord Siva. Our Shri Mahāprabhuji says that, if this story is true, then, most probably, this must have happened, during a different aeon (Kalpa) or period. (LEKH: This story is not referred to, in the period, of the Sri Bhāgavatam, which is available with us. Here, the reference is to our Lord, who went into

the mouth of Bakāsura, only up to his neck. If our Lord, had desired to fulfill the words of Lord Siva, then, He would have gone into the stomach of Bakāsura. Hence, this event, most probably, would have happened at another Kalpa or period.)

Our Lord had torn the two parts of the demon's beak, through His hands. Did our Lord experience difficulty or stress due to this effort? Removing this doubt, it is written, in this verse, that our Lord had experienced, no difficulty or stress, due to this event. Hence the words "like a Divine Leela" (LEELAYA) - that our Lord, like playing a game, had torn the beaks of the crane apart! Hence, our Lord, had no difficulty at all.

Perhaps, on the death of the worshipping devotee, the god of such worshipping devotee, would have experienced sorrow and pain? Removing this doubt, it is specified, in the verse, that, on the death of Bakāsura, his presiding deity was not displeased at all. The words, in the verse referred to are "who gives Bliss to the celestial beings" (DIVOUKASĀM MUDĀVAHA). In fact, the celestial deities became very happy (instead of getting sorrow). Why? Our Lord had put down, both the beaks, on the ground and this place, was ideal for the celestial beings, who came to have the Darsan, of our Lord, from the heavens, to have a "seat" which is soft and comfortable! That is why, there is reference made, in this verse to the "seat of viran grass" (VIRĀNAVAT) - that, a comfortable seat was created, through the use of the two beaks of this crane, resembling the softness of the viran grass! This was provided, by our Lord, for the use of the celestial beings, who came down, from the heaven, to have the Darsan of our Lord. Hence, due to the death of Bakāsura, all the celestial beings, got this added benefit. Moreover, the

celestial deities, can now freely visit this earth, to accept the sacrificial offerings, made by the virtuous persons, as, with the death of Bakāsura, the evil propensities of "attachment to wealth" (LŌBHA), "untruth" and "haughtiness" (DHAMBHA) were also destroyed by our Lord.

After describing the "satisfaction" of the presiding deity of the demon Bakāsura, through the following verse, the joy and satisfaction of all the celestial beings, who resided, in the heavens, is described.

तदा बकारिं सुरलोकवासिनः समाकिरन् नन्दनमल्लिकादिभिः।
समीडिरे चानकशङ्खसंस्तवैस्तद् वीक्ष्य गोपालसुता विसिस्मिरे॥४२॥

VERSE 42 Meaning: "The celestial beings, residing in the heavens, now, showered flowers like Jasmine and others, on our Lord, who was the enemy of Bakāsura. They also played the musical instruments like Dundhubhi and praised our Lord, through their songs of praise (STUTI), while playing the conch. On seeing all these, the cowherd boys got astonished."

श्रीसुबोधिनी : एवं तदधिष्ठातृदेवानां सन्तोषमुक्त्वा स्वर्गवासिनां सर्वेषामेव तद्वधे सन्तोषमाह तदेति.

बकारिं बकहन्तारं सर्ववेदब्राह्मणपक्षपातिनं सुरलोकवासिनः सर्व एव नन्दनवनोद्भवमल्लिकादिपुष्पैः समाकिरन् पुष्पवृष्टिं कृतवन्तः. गोपानां महत्त्वज्ञापनार्थमेतद् वर्णयते. केवलपुष्पवृष्टिर्बालानां ज्ञापिका न भवतीति स्तोत्रवादित्राणि चाह समीडिर इति- आनकशङ्खभ्यां सहितैः संस्तवैः सम्यगीडिरे सम्यक् स्तुतवन्तः. वाद्यद्वयं राजसतामसयोरपि स्तोत्रशक्तयोः सङ्ग्रहार्थम्. एतत् सर्वं दृष्ट्वा गोपालसुता अतिमुग्धाः कृष्णं स्वसमानं ज्ञातवन्तो विसिस्मिरे परमं विस्मयं प्राप्तवन्तः ॥४२॥

SRI SUBODHINI: Our Lord, who is loving and partial to the cause of all the Vedās and the Holy and virtuous Brāhmins and the enemy of Bakāsura, now, was

showered, with the Jasmine and other flowers, grown in the gardens of the heaven, by the celestial deities. This "action of showering of flowers from the heavens" is specifically mentioned, only with a view to make the cowherd boys understand the greatness and glory of our Lord. Perhaps, the "showering of flowers" by itself, may not convince the cowherd boys, about the glory and greatness of our Lord. Hence, the celestial deities, sang the praises of our Lord (STUTI) and also played all the Divine musical instruments. What were the musical instruments played and in what way, our Lord's "praise" was sung? In the verse, it is said, that they played the "Nagara" instrument and also blowed the "conch". They also sang the 'praise' of the Lord, in a proper manner. In this glorification and adoration of our Lord, those, who were "Sāt wik" sang the "praise" through their words. The Rājasik and the Tāmasik deities, played the musical and percussion instruments. On seeing all this, the cowherd boys, who, always regarded our Lord, as someone like them (i.e. human), now, got astonished and surprised.

At first, it was intended, that, these cowherd boys should, really, understand and appreciate, the glory and greatness of our Lord. Now, that, they saw the showering of flowers and heard the songs of praise sung by the celestial deities, the cowherd boys, not used to these "extraordinary" events, got fully surprised. They, all came back to Vraja, and began to speak about our Lord's glory. This is dealt with, in the following verse.

मुक्तं बकास्यादुपलभ्य बालका-

रामादयः प्राणमिवैन्द्रियो गणः।

प्रत्यागतं तं परिरभ्य निर्वृताः प्रणीय-

वत्सान् व्रजमेत्य तद् जगुः ॥४३॥

VERSE 43 Meaning: "Balarāma and other cowherd boys, became very relieved and joyful, on meeting our Lord, who had come back from the jaws of death of Balasura's mouth - they were like the "senses" which, once again, become alive and dynamic, on the return of Prāna or vital airs in them! They now gathered all their respective calves, came back to Vraja and began to tell everyone, there, all the Divine Leelas (with all details) enacted by our Lord."

श्रीसुबोधिनी : पूर्वं महत्त्वमात्रं ज्ञातमधुना त्वाश्चर्यं ज्ञातम्. ततो भगवता सह व्रजमागत्य तन्माहात्म्यमुक्तवन्त इत्याह मुक्तमिति.

वचनं हि हृदये प्ररूढं भवति. भगवत्प्राप्तिरत्यभीप्सितेति ज्ञापयितुं दुर्निमित्तापगमे तथा भवतीति बकास्यान्मुक्तमुपलभ्येत्युक्तम्. स्नेह एव तेषां स्फुरितो, न तु माहात्म्याद् भयमिति ज्ञापयितुमाह बालका इति. रामस्यापि तदा गौणभावाद् बालकतुल्यतेत्याह रामादय इति. भगवदागमनात् पूर्वं न ते रामादयः किन्तु नामान्तरमेव प्राप्ताः, यथा प्राणं विनैन्द्रियो गणो गोलकमात्रपर्यवसितः. प्रत्यागतं पुनरागतं तं भगवन्तं परिरभ्य निर्वृताः सुखिनो जाताः. बकमारणानन्तरमपि न बालका भगवत्समीपं गता, मूर्छिता इवातिखेदेन पतिताः पुनरुद्गताः, भगवानेव परं प्रत्यागतः. स चेत् सदानन्द आलिङ्गितः सर्वतः सम्बन्धोभूत् तदा निर्वृताः. तदा वत्सान् प्रणीयेतस्ततो गतान् समानीय व्रजमेत्य तद् बकवधादिकं जगुरुक्तवन्तः ॥४३॥

SRI SUBODHINI: The words, which are intended to be spoken, often arise from the heart and become stabilized and are spoken at the appropriate time, and hence these words can never be stopped, from being spoken. The Gopas wanted, very intensely, to attain our Lord. Hence, with a view to 'make this understood, they, all now explained the Divine Leela to everyone; this also leads us to understand, that, the Lord is attained only when the "stumbling blocks", which prevent one from attaining our

Lord, are removed and/or destroyed. In this instance, the Gopas felt, that our Lord, had removed all the difficulties, by Himself, and made them, attain Him! This explains, the inner-meaning of the words,, used, in the verse viz. "After attaining our Lord, who had come out safely from the mouth of Bakāsura". *The subtle meaning of these words is that, our Lord, is not attainable, through, any of the spiritual efforts, the soul may practice. He is attainable only, when, He desires that the devotee should attain Him and then He removes all the difficulties by His own will and desire.*

Through these Divine Leelas, in the minds of the Gopas, "love and prēma" for our Lord arose; they did not get any "fear" at all, after coming to know, of the greatness and glory of our Lord. why? They were cowherd boys! Was not our Balarāma also a cowherd boy? It is written, in this verse, that, even Balarama, was in the state of a "cowherd boy" only, at this time, and this is referred to, in this verse, with the words "Rāma and others" (RĀMĀDAYAHA) - denoting that Balarāma and all other cowherd boys began to tell about the Divine Leelas of our Lord. This is specified, because, at this time, even Balarāma had the feeling that, he was also, one of them (considering Himself as one with them with His "GAUNABHĀVA" (feeling inferior or lower).)

When our Lord had entered into the mouth of this Bakāsura, all the cowherd boys, had, become, unconscious and till our Lord, emerged from the mouth of Bakāsura, both the boys and Balarāma, had erased to be the "boys" - as their "consciousness" had been lost. Like, without the Prāna or vital airs, the "senses" remain suspended from functioning and cannot do even a very little activity, in the same way, the cowherd boys and Balarāma, had

become, like this - without any consciousness. But, our Lord, desired, that, even, in this "unconscious" state, all these cowherd boys, should get NIRŌDHA in His Divine Leelas. Hence, our Lord, had, ensured, that much "consciousness" in all of them, that, they were able to witness the Divine Leela of our Lord and they, got, astonished and surprised, at this Divine Leela of our Lord, which, they saw, during the "unconscious" state, due to the Will, Desire and Grace of our Lord.

Our Lord had killed Bakāsura, even then, these cowherd boys were unable to go near our Lord, as they were, unconscious and were on the ground, having laid down due to the stupor, created by the "unconscious" state. It was our Lord, who went near to them, on coming back, after killing the demon. They all embraced, our Lord, who is the symbol of the Divine Bliss and, due to this love and affection, they all became very happy on seeing and having, our Lord, with them! Then, they, gathered all the calves and came back to Vraja. After coming, they told all the details of our Lord's Divine Leela of the killing of Bakāsura, to everyone.

After this, what happened next, is explained, in the next verse.

श्रुत्वा तद् विस्मिता गोपा गोप्यश्चातिप्रियादृताः।

प्रेत्यागतमिवौत्सुक्यादैक्षन्त तृषितेक्षणाः ॥४४॥

VERSE 44 Meaning: "On hearing this story, the Gopas and the Gopīs became very surprised and astonished and the Gopīs were specially honoured by their Beloved Lord (Lord Krishna). They all now had the Darshan of our Lord, through their unsatisfied eyes (i.e. the eyes can never admit that, at any time, our Lord's

Darsan was enough! i.e. they wanted this Darsan, to continue for ever!), due to their intense love for our Lord and thinking that our Lord, had, indeed, returned from the other world". (from death).

श्रीसुबोधिनी : ततो यत् जातं तदाह श्रुत्वेति.

तद् बकवधं श्रुत्वा गोपा गोप्यश्च विस्मिताः. गोपीनां विशेषमाहातिप्रियादृता इति- अतिप्रियेण भगवतादृताः प्राप्तादराश्च जाताः. ततः परमानन्देन दृष्टवत्य इत्याहौत्सुक्यात् प्रेमाधिव्यादवितृप्तेक्षणा अतृप्तनयना ऐक्षन्तेति. पामराणां बुद्धिमनुसृत्याश्लीलमप्याह शुक्रः. सा हि प्रीतौ परमा काष्ठ. औत्सुक्यं प्रेमातिभरतयाऽमर्यादं भवति. तेन सर्वपरित्यागेन भर्त्रादिशङ्कामपि परित्यज्य दृष्टवत्यः. इयं बुद्धिस्तेषां नारोपिता किन्तु सहजेति ज्ञापयितुं नेत्रयोरतृप्तिमाह ॥४४॥

SRI SUBODHINI: On hearing the Divine Leela, about the killing of Bakāsura, the Gopas and Gopīs were very much surprised. Our Lord, in turn, gave special honour and regards to the Gopīs - more than the Gopas. Through this, the Gopīs, began, to have Darsan of our Lord, with great love and attachment. How did they see, our Lord, who was their highest Beloved? To explain this, in this verse, the words "with intense love to meet Him" have been used. Our Shri Mahāprabhuji explains, that, the Gopīs were very restless, in their minds, due to their intense desire to meet and mingle with our Lord, at all times! Hence, their eyes remained "not satisfied" as, the "eyes" wanted to see, continuously our Lord, at all times! This sort of Bhāva or attitude, on the part of the Gopīs of Vraja is the "highest limit or measure" (PARĀKĀSHTA) of pure Prēma or love for our Lord - through which, no barrier, by way of social rules or rules of behaviour, can come, in between this love for our Lord, expressed by Gopīs. Saying, like this may sound "not indicative of good conduct" (ASLĪLA) but, Shri Sukadeva has specified, that

the intellect and behaviour of the lower classes of people, do tend to show, these type of tendencies. Hence, he has specified this here.

But, the Gopīs had reached the highest limits of their "love" and "Prēma" to our Lord, through which, they had sacrificed everything for our Lord. Hence, they were not having any anxiety or doubt, as to what their husbands and other relatives will say, if they remained there. Thus, they continued to have the Darsan of our Lord, without any break! This keenness to have Darsan of our Lord, did not get increased, due to any external reason. But it was "natural" in them, to have this love and Prēma, for our Lord. Hence, it is specified, in this verse, that, their "eyes" were never fully "satisfied" with the Darsan of our Lord.

On hearing these events, what transpired in the minds of Nandagopa and other thinking Gopas, is explained in the next verse.

अहो बतास्य बालस्य बहवो मृत्यवोभवन्।

अप्यासीद् विप्रियं तेषां कृतपूर्वं यतो भयम् ॥४५॥

VERSE 45 Meaning: "Oh! Listen! It is indeed, very bad, that, accidents of a repeated and dangerous nature, have occurred for this boy (our Lord). But, it is also true, that, whosoever came to harm our boy, got in turn, destroyed, as these evil minded persons had given fear and sorrow to others."

श्रीसुबोधिनी : तत् श्रुत्वा विमर्शकाणां नन्दादीनां यत् जातं तदग्रे वक्तुं तेषां विचारमाह त्रिभिरहो इति. तामसा आहुरहो इति.

अंहो इत्याश्चर्ये, एकस्यैव बहव उपद्रवा इति. बतेति खेदे, स्वस्य तादृशं दुरदृष्टमिति. अस्यैव बालस्य. किमपि तत्र हेतुं कल्पयन्ति कृतपूर्वं यतो भयमिति. 'यो हन्ति स हन्यत' इतिन्यायाद् भयं तु कृतपूर्वं भवति.

स्वयं चेदन्यस्मै करोति तदा प्राप्नोति. भगवांस्तु न करोति ते तु कुर्वन्तीति
तेषामेव भयमुचितम् ॥४५॥

SRI SUBODHINI: In this verse, the "thinking process" of Tāmasik persons is outlined. They say, "it is surprising, indeed, that, all the dangers and difficulties, have occurred, to this "one boy" only! This is indeed very sorrowful". "Perhaps, our actions done in the past lives are responsible for causing all these difficulties. They also think about and deliberate, on the reasons for this recurrence of sorrow and difficulties". They now remembered that demons and evil-minded persons, like Pūtana and others, who wanted to harm our Lord, in the first instance, were the ones, who got into danger and death, at the hands of our Lord. "Our boy never got any harm or difficulty". He who wants to kill first, gets killed instead first! - In this way, reference to this has been made, in this verse. According to this principle, Pūtana and others, had, at the first instance, taken such actions to create fear in the minds of the people of Vraja, hence, this same "fear" destroyed them, instead! Whatever one does to another, the results of these actions come back. Hence, it is but, appropriate that, the person, who does the "harm" is "harmed" in turn!

अथाप्यभिभवन्त्येनं नैव ते घोरदर्शनाः।

जिघांसयैनमासाद्य नश्यन्त्यग्नौ पतङ्गवत् ॥४६॥

VERSE 46 Meaning: The Rājasik people now spoke, giving their approval and justification for the events - by telling that the "harm" has happened,, not only, due to their own deeds, done, in the part, but, all these, have been caused by the glory of our Lord. this is described, in the next verse.

श्रीसुबोधिनी : राजसास्तु तेषामपकारो न तत्कर्मणा केवलेन किन्तु भगवन्माहात्म्यादित्याहुरथापीति.

यद्यपि कृतपूर्वं भयं भवति तथाप्ययुक्ते कृते प्रयत्ना नश्यन्ति, अन्यथा पूर्वमेव ते कथं न नष्टा भवेयुः? तस्मादप्येनं भगवन्तं नैवाभिभवन्ति अभिभवार्थमप्यागता नाभिभवं कर्तुं शक्नुवन्ति. न चाप्रयोजकाः, यतस्ते पूतनादयः प्रसिद्धाः. अस्तु तेषां बलं दूरे, घोरमेव दर्शनं येषां; दृष्ट्वा एव भयजनका भवन्तीत्यर्थः. तत्र दृष्टान्तमाह जिघांसयैनमासाद्य स्वयमेव नश्यन्ति अभिप्रायप्रयत्नविरुद्धं फलं प्राप्नुवन्ति. तदसम्भावितं मत्वा दृष्टान्त उच्यते पतङ्गवदिति. ते हि पक्षवन्तः सूक्ष्माः कीटा आत्मानं महान्तं मन्यमाना नरा मूढा अग्निं तेजस्विनं मत्वा किमित्युपासते वयं त्वग्निं दूरीकरिष्याम इति महतोऽवमाननां कृत्वा निर्वाणार्थं प्रवृत्ताः स्वयमेव नश्यन्ति दग्धा भवन्ति, न त्वग्नेः काचित् क्षतिः. एवमयं भगवानतितेजस्वी तान् मारयतीति युक्तम् ॥४६॥

SRI SUBODHINI: However, he, who creates fear first, gets fear in turn. But, if these evil actions are done, aimed at harming powerful and virtuous people, whom one cannot destroy or harm at all, then, the persons, who perpetrate these actions, themselves are destroyed, in turn. Then, why these evil minded persons and demons, did not get destroyed before they came to harm our Lord? We have already seen, up to now that, those people, who came to subjugate and subdue our Lord, were unable to achieve their aims. They were, in fact, very powerful and strong persons, who had come to harm our Lord. Not only, they were very strong, but their "bodies" were huge and fearsome - that, just by seeing them, fear was generated, in the minds of everyone. Here an example, is given, by our Shri Mahāprabhuji to clarify this further. Let us take the example of the small "butterfly". This small fly, imagining itself to be very strong, says, "Man is a foolish animal. He worships fire, regarding and

respecting its brilliance. I will destroy the brilliance of this fire". In this way, disregarding the power of fire and with huge pride, this fly, tries to "put off" the fire, by coming near to the flames of the fire, and in this process, gets itself destroyed! And the fly gets fully burnt! The fire flames, remain as before, without any harm or decline! In the same way, all these demons, with a view to kill our Lord, come near to our Lord and they, get destroyed, due to the power of our Lord. Thus the "Most brilliant" Lord, kills them, when they come near to Him, with evil motives and this is indeed appropriate.

Others like Nandagopa, were of the view that, our Lord's Divinity and glory, have been proved, with the evidence and proof of the sayings of great Mahātmās. Hence there is no cause for being surprised at all! They now, began to praise this "proof" or "evidence" in the next verse.

अहो ब्रह्मविदां वाचो नासत्याः सन्ति कर्हिचित्।

गर्गो यदाह भगवानन्वभावि तथैव तत् ॥४७॥

VERSE 47 Meaning: "Oh" (AHO). The words of the knowers of Brahman, never became untruthful, (as they always speak the truth, and their words, became the "Truth"). We are now experiencing the events, as foretold by Bhagawān Gargāchārya"

श्रीसुबोधिनी : अन्ये पुनर्नन्दादयः प्रमाणबलसिद्धिमर्थं मन्यमाना नात्यद्भुतमिति प्रमाणमेव स्तुतवन्त इत्याहाहो इति.

अहो इत्याश्चर्ये, कथं वा ब्रह्मविदोऽग्रिमवृत्तान्तं जानन्तीति. तत्रोपपत्तिर्ब्रह्मविदामिति, "यस्मिन् विदिते सर्वमिदं विदितं भवती"ति. अत एव तेषां वाचः कदाचिदप्यसत्या न भवन्ति. तादृशी वाङ् नोत्पद्यत एवेति वक्तुं सन्तीत्युक्तम्. ननु का ब्रह्मविदां वाच इत्याकाङ्क्षायामाह गर्गो यदाहेति. तत्र हेतुर्भगवानिति. ब्रह्मविदो हि ब्रह्मैव भवन्तीत्यतस्तेषां वाक्यप्रामाण्यात्

तथैव तदन्वभावि. वेदवादिनो हि शब्दस्य नानुवादकत्वं मन्यन्ते किन्तु विधायकत्वमत ईश्वरो वेद एव. तद्वाक्यादेव फलसिद्धिर्न तु फलसाधकत्वेनेश्वरापेक्षेति- "अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथे"ति, "नारायणसमो गुणैरिति. अतस्तद्वाक्यादस्य बालस्य तादृग्गुणा जायन्त इति भावः ॥४७॥

SRI SUBODHINI: "Oh! (AHO), this word of utter "astonishment" has been used, to denote, that, the knowers of Brahman (Mahātmās) have the capacity to understand, the coming events of the future. (i.e. they can see the future events). The "surprise" is as to how, they are able to predict all these future events? The Vedās say, very clearly, that "on realizing which, one comes to realize everything else" - that, a knower of Brahman, on realizing the Highest Truth of Parabrahman, gets the knowledge of the entire past and the future of this entire universe! Why? On realizing the Parabrahman, this knower, becomes, Parabrahman itself! All types of knowledge, come to him, automatically and the sacred words, uttered by him, will never become untrue.

The use of the word "existing there" (SANTHI) in the verse, denotes, that, only, truthful words, come out of the mouth of these Mahātmās, who are the knowers of Brahman. No untruthful word, ever, is spoken by them. In this present situation, what is the "word" of the knowers of Brahman referred to? Answering this, it is written, that, the reference is to the "words" of sage Gargāchārya, spoken, during the "Naming" ceremony for our Lord. Why? The reason is given here, that, sage Gargāchārya, was not an ordinary person, but, He was "Bhagawān" Himself! How? In the scriptures, it has been emphatically told that "the knower of Brahman becomes Brahman itself". (BRAHMAVIDO BRAHMA ĒVAM BHAVATI).

Hence, as the knower of Brahman, Gargāchārya was "Parabrahman" itself, and due to this, in this verse, the sage, has been hailed as "Bhagawān". As his words, themselves, are the evidence, proof and the "truth", Nandagopa and others, now expressed their views, that everything was occurring, as per the words of Gargāchārya. In other words, they were only experiencing, what has been already foretold!

The followers of the path of Parabrahman say that, the Vēdās do not predict, what is going to happen and Vēdas only specify scriptural injunctions and orders for right conduct and living. Hence, the "Vēdās" constitute, the principle of "God" or of "Ishwara". Hence, all the results, happen, according to the "order" of "Īshwara" and there is no other "Īshwara", other than the Vēdās. Nandagopa had accepted this system of thought, as evidence and proof (PRAMĀNA) and now says that "Gargāchārya has said that this "boy" was equal to Sri Nārāyana, in His Divine qualities. "All of you will cross over, all your difficulties, only through the Grace of this boy". Due to these holy words of Gargāchārya, Nandagopa thought that, all these "Divine qualities" have come to dwell in our Lord! This is the main purport of this verse.

In this manner, Nandagopa and others, explained their three types of knowledge in three verses, as above. Now, in the following verse, a description is given about the "result" of this knowledge and also the "NIRŌDHA" caused by our Lord, is reiterated. Through this, they also end this eventful episode, as we can see from this verse.

इति नन्दादयो गोपाः कृष्णरामकथां मुदा।

कुर्वन्तो रममाणश्च नाविन्दन् भववेदनाम् ॥४८॥

VERSE 48 Meaning: "In this manner, Nandagopa and all others, forgot all the sufferings and pain of this samsara (this world of births and deaths) by constantly telling and listening about the Divine Leelas of our Lord Shri Krishna and Shri Balarama, with great joy and sincere love - in other words, describing our Lord's Divine Leelas, in all it's details and enjoying the Bliss of our Lord's playful Divine Leelas, at all times. (Nandagopa and others forgot about this world and it's problems, as their minds had attained NIRŌDHA in our Lord).

श्रीसुबोधिनी : एवं नन्दादीनां त्रिविधं ज्ञानं निरूप्य फलितं वदन् भगवत्कृतं नन्दनिरोधमनूद्योपसंहरतीति।

इतिभावेन नन्दादयो गोपाः कृष्णरामकथां स्वतन्त्रतया फलत्वेन कुर्वन्तस्तथैव कथया जातया परमनिर्वृत्या रममाणाः, चकाराद् विस्मृतदेहा जातब्रह्मात्मानुभवा वा भववेदनां संसारतापं नाविन्दन् न ज्ञातवन्तः. प्रपञ्चविस्मृतिः सर्वा तदासक्तिश्च निरोध इति भगवत्कृतं कार्यं नन्दादिषु फलितम् ॥४८॥

SRI SUBODHINI: Nandagopa and others, always, dwelled, in the Divine Leelas of our Lord, by themselves, regarding this, as the "Supreme Divine gift" of our Lord (PHALAM - i.e. listening to the Lord's Divine Leelas, themselves, constitute the highest result or benefit and there is no other "spiritual" result or realization required to be attained. True devotees, always are of the view, that, it is the Supreme Grace of our Lord, that, one is permitted to constantly listen to the sacred stories of our Lord's Divine Leelas, forgetting this "world" (PRAPANCHA). They consider this as the "supreme spiritual benefit or result" and nothing else can match this "Gift" or "Grace" from our Lord - perhaps even the Lord Himself!)

Nandagopa and others experienced great Bliss and Joy, from listening to these Divine Leelas and hence, they, always, enjoyed these Divine Leelas and nothing else interested them. Our Shri Mahāprabhuji gives the meaning of the word "And" (cha) used in this verse - to denote, that due to their constant dwelling, with their minds on these Divine Leelas, they had lost their knowledge and experience of their physical bodies. Otherwise, they experienced, constantly, the Joy and Bliss of the "oneness" of their "soul" and the "imperishable Brahman" - through which, they forgot, about this entire universe, got attached intensely, through everlasting love and Prema to our Lord; and the result of all this was Pure and Total Devotion, in their minds, to our Lord (NIRŌDHA). *"Forgetting this entire universe, in every way and with this, to have love and attachment to our Lord" - this is called as NIRODHA.* Through this, Nandagopa and others attained, the result, of the Divine Leelas of our Lord.

In this manner, Nandagopa's NIRŌDHA, in our Lord's Divine Leelas, enacted, during His "Boyhood" (BĀLYABHĀVA) became very stable and everlasting. All others also, who were fortunate, to be present, when, our Lord enacted, these Divine Leelas during His "boyhood", also got "NIRŌDHA". Now, our Lord decided that the role of the "celestial factor of Time" (ĀDHIDĀIVIK KĀLA), in His sojourn and manifestation, in this world, was over and hence, there was no necessity to continue, with this "boyhood" nature. Hence, our Lord decided to give up this "boyhood" nature and He gave up this "boyhood" nature, and this is described in the next verse.

एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे।

निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ॥४९॥

VERSE 49 Meaning: "In this way, hiding themselves, building bridges, jumping like monkeys - all these types of games of their "boyhood" time, the two brothers enjoyed and played at Vraja" (and also gave up).

श्रीसुबोधिनी : एवं बाल्यभावेन कृते नन्दनिरोधे प्रतिष्ठिते सति येन भक्तेन कालेन क्रोडीकृतास्ते निरुद्धास्तं कालमपि सिद्धे प्रयोजने त्यक्तवानित्याहैवविहारैरिति.

एवं पूर्वोक्तप्रकारैर्वैः कालस्य हारैर्लीलारूपैः करणैः सह वा कौमारं जहतुः. ननु विजातीयानां कथं कौमारनिवर्तकत्वं? तत्राह कौमारैरिति, कुमारावस्थोद्भवैरणेत्यत्रैव वह्निनारणिः शाम्यतीति. तानि चरितानि त्रिविधानीति गणयति निलायनैरिति. सर्वैरेव विहारैर्ब्रज एव कौमारं जहतुः, अतो ब्रज एव कुमारो जातः कुमारी च. अतोप्रे वक्तव्याः 'कुमार्यः कृष्णचेतसः' इति. करिष्यन्ति च लीलां लतागृहादिषु लीला भगवद्वशीकरणप्रयत्ना गृहस्वमर्यादोलङ्घनकर्तृश्च. भगवान् कुमारावस्थायां निलायनक्रीडां करोति. स हि परमानन्दो भूत्वा स्वाज्ञानार्थं मायया ज्ञानशक्तिं रुणद्धि. तथात्रापि गोपादीनां चक्षुषि पिधते पश्चान्निलीय तिष्ठति तथान्ये गोपालाः. किञ्च जले प्रवहति सेतुबन्धान् कुर्वन्ति. रामावतारे ह्येक एव बन्धः कृतः, एकैव सीतेति. अत्र यमुनादिषु बहूनेव बन्धान् करोति यतः पुलिनादिषु गत्वा रमणं सिध्यति. किञ्च मर्कटोत्प्लवनादिकमपि करोति. वृक्षाद् वृक्षान्तरे गच्छति सर्वशाखाफलभोगार्थं, एकस्यामप्यारूढः सर्वफलं भुङ्के; न तु तस्य भिन्नः प्रक्रमोपेक्ष्यते. आदिशब्देन मण्डूकप्लुत्यादिकमपि- ब्राह्मणोपि भवति क्षत्रियोपि भवति, सर्वमेव रसमेकत्र स्थित एव गृह्णाति, न तु तस्य मर्यादा प्रतिबन्धिकेति. एवं यावद्भिर्भावैर्यावन्तो गोकुलवासिनो ग्रहीतुं शक्यास्तान् सर्वानेव विहारान् कृतवान्; मूलरूपलीला जगद्रूपलीला वेदरूपलीलेति लीलात्रयं परिचायकत्वेनोक्तम्. अतः परं कौमारकार्यं नास्तीति ताभिर्लीलाभिः सह कौमारावस्थां जहतुः ॥४९॥

SRI SUBODHINI: In this manner, as told earlier, the two brothers, according to the factor of Time (who is a humble servant of our Lord) gave up, their "boyhood"

(KUMĀRA) nature. [The meaning of the word "gave up or lived-over" (JAHĀTUHU) is given here. Like a king, leaves his army outside a forest and goes into the same, by himself, the meaning of "leaving" or "giving up", "boyhood" means, that, our Lord and Shri Balarāma, "established firmly" their "boyhood" in Vraja for ever. In other places, like Mathura, our Lord had never enacted this Divine Leela, as a "boy" (KUMĀRA) and, it is said, that, our Lord, even today, dwells in Vraja as "a boy" (KUMĀRA). That is why it is said, that our Lord, never left Vraja at any time! "Not a foot our Lord takes out of Vraja".]

The other Divine Leelas, which are yet to come, how did they cause the demise of His "boyhood" Leelas? Our Shri Mahāprabhuji, removes the doubt, by giving an example. That, the Divine Leelas, which our Lord enacted during later times did not cause the demise of His "boyhood" Leelas. Then what caused it's demise? The example of fire generated by the Ārani wood is given here. The fire generated by the scratching of two twigs of Ārani wood, consumes the wood pieces also fully. In the same way, our Lord ended the Divine Leelas of His boyhood, with the very same Divine Leelas, and that is why, in the verse, reference is made to the "Leelas" by the "boys" - to denote that our Lord gave up His "boyhood status" through His Divine Leelas done during His "boyhood"!

Our Lord's stories of these Divine Leelas, are of three kinds. He went through His "boyhood" stage, enacting these three kinds of Divine Leelas. Our Lord, therefore, had taken the forms of "boy" or a "girl" (KUMĀRA AND KUMĀRI) only at Vraja. Hence, there will be the reference, when we proceed further, to "the

girls (Kumāris) are, deeply loving, in their minds, our Lord Krishna" and our Lord, will enact His Divine Leelas, with these "Kumāris" (girls). [YŌJANA: According to the Vedas, both the husband and wife, are forms of our Lord only. Hence, at Vraja, both the "boys" and the "girls" were the forms of our Lord only. In the 21st chapter, the "girls" referred to there, are the forms of our Lord only, as they were divine in character and as their minds, were fully lovingly established, in our Lord.]

These, "girls" will put efforts, to entice our Lord, by hiding in the make-shift houses made by them. (through grass and other substances). They will break the rules and regulations of an ideal householder's life. Our Lord, was also playing the game of "hide and seek" even, when He was a "boy".

Our Lord, who is of the form of Joy and Bliss (Paramānanda), usually hides His Divine Blissful Self, so that, no one is able to comprehend or identify Him. Hence, He, causes, the loss of the power of spiritual knowledge, from the minds of the individual Jīvās (souls), through His power of Māya or illusion. Due to this, the Jīvā is unable to see our Lord and he, begins to search for our Lord. Here, also, the Lord enacts the same type of His Divine Leela. He, sometimes, puts His hands, on the eyes of the Gopas (or covers them through clothes). Then, He disappears and hides Himself. This game of "hide and seek" was played, by other cowherd boys also.

Wherever, there was the flow of water, our Lord made small bridges to curtail the flow of water. During our Lord's incarnation as Sri Rāma, He had made one big bridge, and He had only one wife viz. Sita. Here, on the

Yamuna river, our Lord, built several bridges, through His Hands. Why? Using these bridges, our Lord used to go to the other side of the Yamuna river and enacted His Divine Leelas in the holy sands of the Yamuna river. He jumped from, one tree to another, like the monkeys. He sat, on one of the branches, and then was able to enjoy, all the fruits of the tree, at one go, while sitting on a branch of tree and, that too, at the same place! He never required, to go from one branch of the tree, to another branch! In this verse, the word "like these" (Aādi) has been used, to denote, that, our Lord, also used to imitate the frog and used to jump like the frog, to eat the fruits!

Our Lord, sometimes, became like a Brahmin! And sometimes acted as a Kshatriya warrior! He enjoys all the Rasa or Relish, while remaining at one place only! At last, our Lord was free from any rules, regulations and "order" (MARYĀDA), so that, He can enact all His Divine Leelas, as He desired, of whatsoever nature. Here, at Vraja, there was no control over Him as He, could, independently enact all His Divine Leelas, as per His own sweet will and desire! In this manner, He enacted His Divine Leelas, as per the "deserving" and the "appropriate" natures of the people of Vraja (i.e. as per their own capacity and desire). The Lord's three Divine Leelas of (1) Being the cause of this universe (MOOLA ROOPA). (2) The manifestation of this universe and (3) the Divine Leelas which are based on the Vēdās - all these three Divine Leelas, which are everlasting, are known as the "Divine Leelas for our Lord's glory and greatness to be understood". (PARICHAYĀRTHAM) or acquainted with.

As there was no more task to be completed and no more Divine Leela to be done as a "boy" (KUMĀRA).

Our Lord, gave up His "boyhood" along with these Divine Leelas done as a "boy" (KUMĀRA).

इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये

तामसप्रकरणेऽवान्तरप्रमाणप्रकरणे धर्मनिरूपकसप्तमाध्यायस्य स्कन्धादित

एकादशाध्यायस्य विवरणम्॥

॥ समाप्तमवान्तरं तामसप्रमाणप्रकरणम् ॥

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the eleventh chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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under the control of his devotee
(*bhaktavasyata*) 1214
understand his attitude (*swab-
hāva*) 1296

unmanifest (*avyaktā*) 1251
unmanifested (*not seeable at all*)
(*avyaktā*) 1202

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untruth (*anritham*) 1402

untruth (*anritham*) 1402

untruth and haughtiness
(*dhambha*) 1410

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1322

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faith (*nirapēksha*) 1219

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beings (*divoukas*) 1409

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wrong (*sinful*) 1231

y

you are the only one (*twam ēkaha*)
1289

you both will attain devotion
(*bhakti*) 1268

Born in a village, founded by Adi Shankracharya, as the son of very devout parents, the late T.K. Viswanatha Iyer and Ranganayaki Ammal, Ramanan was initiated into the study of the Vedas, the Upanishads, Puranas, the Gita, Sanskrit treatises and the Sacred Chantings from the age of 5.

His initiation into the path of Bhakti was blessed by his Acharya and Guru, Shri Ubhaya Vedanta Srirangam Sampath Kumara Swami, who is 77 now and is a symbol of our Lord's love and compassion. He is honoured and loved by everyone, as a noble Saint of Shri Ramanuja Sampradaya.

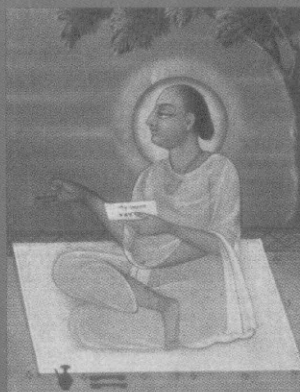
Ramanan says "if ever there is a faint and feeble remembrance of our Lord, in my mind, it is entirely due to the Grace of my Guru and his prayers to our Lord Shri Laxmi Narayana".

Arising out of a chance meeting with one of the greatest saints of our times, Shri Shyam Manohar Goswamijee, a direct descendant of Shri Mahaprabhu Vallabhacharya, becoming the recipient of His love, Grace and Compassion, Ramanan was inspired to attempt writing this translation into English of the monumental commentary of Shri Subodhini, by Mahaprabhu Shri Vallabhacharya, which in the words of Srimad Andavan of Srirangam, a noble and most loving Saint of the Ramanuja Sampradaya "cannot be fully and truly translated, into any other language, as Shri Vallabhacharya had the highest love for Lord Krishna".

Hence, at best, this translation, in the words of Ramanan "is a humble attempt to becoming deserving to get the Grace of our Lord Shri Krishna, through the Blessings and Grace of my Gurudeva Shri Ubhaya Vedanta Srirangam Sampath Kumara Swamin, Shri Shyam Manohar Goswamijee, Srimad Andavan of Srirangam and all Devotees and Bhaktas of our Lord"

निगमकलपतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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